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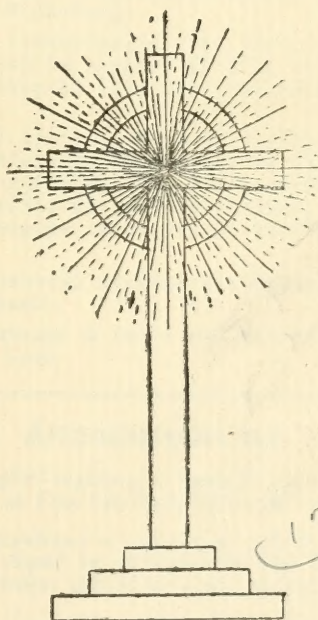
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The Divine Wisdom is the Path of Light.

THE HERALD OF THE CROSS.



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THE AIMS AND IDEALS OF The Order of the Cross,

(Formerly the Order of the Golden Age).

TO attain, by mutual helpfulness, the realization of the Christ-life, by the path of self-denial, self-sacrifice, and absolute self-abandonment to the Divine will and Service :—

It is of these things that the Cross as a symbol speaks. It stands for the Sign of the Order of the Cross because its three steps are those which have to be taken in order to arrive at that Estate which it symbolizes. It speaks of the quest after the humble spirit and the pure heart. It speaks also of that further state of realization when the Soul gives itself in absolute abandonment for the Divine Service. The Three Steps are—

Purity of Living.

Purity of the Mind.

Purity of the Soul.

Thus to endeavour by example and teaching to win all men to the love of Truth, Purity, and Right-doing :

To proclaim the Brotherhood of Man, the essential one-ness of all religious aspirations, and the unity of all living creatures in the Divine. To teach the moral necessity for humaneness towards all men and all creatures :

To protest against, and to work for the abolition of, all national and social customs which violate the teachings of the Christ, especially such as involve bloodshed, the oppression of the weak and defenceless, the perpetuation of the brutal mind, and the infliction of cruelty upon animals, viz. :—war, vivisection, the slaughter of animals for food, fashion and sport, and kindred evils :

To advocate the universal adoption of a bloodless diet and the return to simple and natural foods :

To proclaim a message of peace and happiness, health and purity, spirituality and Divine Love.

Announcements.

THIS Journal is supplied regularly to many Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

ALL Official Correspondence in connection with the work of The Order of the Cross should be addressed to the **Secretary**, to whom Cheques and Postal Orders should be made payable.

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All Offices of the Order are Honorary.

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THE HERALD OF THE CROSS

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No. I

THE DIVINE LOVE.

The Divine Love has long sought for His children: He has sought them even unto the uttermost.

The Divine Love has mourned over the loss of all His Christs who once ministered unto Him in the Kingdom of the Divine.

The Divine Love has sought them sorrowfully all through the long ages since they went out into the wilderness of this world.

The Divine Love mourns because they are unable to hear His Voice as He calls unto them from on High.

The Divine Love sorrows over them that they should have forgotten His Love in its purity and tenderness, and fashioned unto themselves graven images which are the denial of Him.

The Divine Love still sorrowfully seeks them through Him who gave up the Kingdom that He might make of His Soul an Offering for Sin.

The Divine Love even now calls unto them through the vision of His Gethsemane, to behold how great was the Love which he sought to make manifest unto them.

THE CHILDREN OF ZION.

THE hour has come in which all those who went out from the Divine Kingdom as the Christs of God, must again know that path by which they once rose on to that Kingdom. They must now hear the Voice of the Divine, that they may once more live before Him. They must again hear His voice whom they knew on that Kingdom by the Sign of their own Order, that they may once more follow the path which leads unto the Estate of a Divine Christhood. They must even now leave the City of Death—those states of experience which are away from the Divine. They must recognise the meaning of their own life of hardship and sorrow in this world, and arise to seek out that life for which they yearn. And they must know that that life will mean for them the ministry of the Office of the Cross. They will know that the Office of the Cross means the work of Redemption from all the effects of their long dwelling upon the corrupted planes of this Earth. They will also know that for them there is no other path by which they may reach up to the Divine Kingdom, but that which the Office of the Cross signifies. And they will likewise know that, to perform that Office on behalf of other Souls, they must first perform it for themselves. And to perform it effectually upon themselves, will mean that they leave the life lived in the City of Death. And to leave that life, will mean for them the absolute surrender of themselves unto the Divine. And the absolute surrender of themselves unto the Divine, will mean, that they eat no impure food ; that they look with horror upon the fearful animal states into which the Soul has sunk ; that they view with sorrow the habits of men and women who eat flesh and drink impure things ; that they behold with an anguish of Soul which cannot be spoken, the degraded states amid which men and women live ; that they cannot but sorrow with a Divine sorrow over all the dreadful conditions around them ; that their ears are open to the cry of the horrible voice which reaches unto them from these human

hell-states ; that they grieve divinely when they witness such fearful betrayals of all that is most sacred in life. For, to be in that state which implies full and true surrender unto the Divine, means that the Soul has not only reached the path to the Divine Kingdom, but is walking in it ; and to fully walk in that path, means that the Soul is seeking to realise its Ancient Estate from which it fell. And to reach even unto that Estate, is to be as those whom this world never knew, though it has always persecuted.

The day has also come when those who have made their dwelling amid the graves of the City of Jerusalem, should again hear the Voice of the Divine, and come forth unto newness of Life. They must hear His voice break upon their ears whom they knew as the Redeemer, even as of one who has been sent forth to purify the House of Levi. They must learn that the Divine Love knows them all by name, and calls them by it. They must learn that, when He calls, they should make ready to enter into the Kingdom. They must learn that to refuse to enter that Kingdom will mean for them to choose to remain as one of the dwellers amid the graves. They must assuredly know that to so remain amid these graves, is to choose the path whose ending is death to the Soul. They must learn from their own sad history which we are about to restore unto them, what Spiritual Death means. They have known the meaning of Divine Life, and so have often sought during the long ages of their captivity, to find it again. They have known the meaning of oppression at the hands of both the Egyptian and the Assyrian—the body with its passions, and the mind of that body with its false ambitions. They have long mourned in captivity because they were unable to find the life they sought. They have for ages and ages been languishing for those Streams of Life which they once knew, and that Bread of Life which was once their strength. They have many a time cried out for both bread and water for their Soul, when they were dwellers amid the arid land of the desert.

They have many a time yearned and even cried out for the Redeemer to come and deliver them from their sad estate. They have often looked for that Redeemer amid the false lights kindled from the kingdom of the enemy. They have often mistaken these lights for the true signs of the coming of the Redeemer, and, through following them, have again been deceived. They have many a time been ensnared by these false lights, into the same conditions as those from which they sought to escape. They have frequently followed mere mirages, until they have found themselves even amid the streams of Babylon. They have often been held in bondage by these streams, until their very Soul languished in unspeakable sorrow. They have thus spent the long ages of their captivity.

The day has arrived when all who are not yet dead shall hear the Divine Voice, so that those who are able to respond may arise and flee unto the Hills of the Lord. For the day of oppression shall be no more for them like the Day of Darkness when the Sun hides his face from the shame upon the Earth. For the day of Redemption draweth nigh when the Redeemer shall arise to lead them out of their graves, even unto the City of Zion—the Estate of the Christhood. For he will lead them unto the Streams of Life for which they have languished for ages, and give unto them the Hidden Manna, without which it were impossible to reach the Kingdom of the Divine. And when He appeareth unto them from the Divine, then will they know Him as He who once redeemed them from the Saurian hells. And they will know Him to be none other than the Divine Himself. For when they knew Him of old time upon the Kingdom of the Divine, they knew that though He was even a child of the Divine like themselves, yet that He was also the Divine, because His nature was the Divine Nature. They will then perhaps be able to recall how He delivered them from the Saurian hells, and again to respond unto the message which He will give from the Divine. For when He appeareth to purify the House of Levi, He will also make it manifest

who it was who followed them all the days of old, seeking means by which to reach down into the City of the graves, so as to find them out amid the sleepers in the tombs of human conditions.

J. TODD FERRIER.

THE DIVINE LOVE :

HOW HE CALLS HIS CHILDREN.

The Divine Love has been specially calling of late unto all His children.

He has been calling them to leave the estates in which they find themselves, so as to seek unto that Estate from which they fell.

He has been calling them unto that Estate by means of the Vision of that Estate in Him who lived in it when He was a dweller with them for a season.

He has been calling them by means of the restored Vision, to follow out the path whose ways lead unto the realisation of that most Blessed Estate.

He has been calling unto them to behold that Vision as it was presented by Him.

He has been calling them to see in that Vision the meaning of their own aspirations.

He has been showing unto them the meaning of that Estate, both in regard to its nature and its ministry.

He has been making it quite manifest unto them the meaning of the Estate.

He has been showing unto them how that Estate must be sought and found.

And he has been calling them to arise out of the darkness where they have been dwelling, that they may seek for that Estate whose nature is full of the Divine Light.

THE DIVINE SORROW.

THE day has now come when the Divine Love must be once more made manifest. That Love has travailed throughout the ages with a sorrow that no man could understand. The Divine Himself has sorrowed with sorrow unspeakable, because of the loss to the Divine Kingdom of the Children of Zion. He has mourned ever since they fell into the net spread for them by the Betrayer, and grieved that they could not return. He has sorrowed with a sorrow which not even the Children could understand, did they all know of it. He has sorrowed even as one who would not be comforted, and has anguished beyond even the Heavens to understand. He has made His sorrow His own that none might be made sorrowful by reason of it, and has anguished in the solitary place of the Divine Kingdom. For though His sorrow has been such as no man could understand, nor even the Children measure; yet has He hidden that sorrow within Himself, lest its manifestation should give sorrow unto those who knew that He had sorrow. For it is of the very nature of the Divine Love to hide its sorrow even from the Children. And so, when we have to speak of the sorrow of the Heavens over the loss to the Divine Kingdom of the Children of Zion, we must not be understood as meaning simply their sorrow, but also that of the Divine.

THE OFFICE OF THE PRIESTHOOD.

The loss to the Divine Kingdom of the Children of Zion, was the loss of all those who had reached that Kingdom from the various planetary spheres where Children were generated for the Divine. And it was the loss to that Kingdom of the whole Household of Levi whose Office it was to minister unto the Divine. For the Children of Zion were those Children of the Divine who had been able to reach up even unto the Kingdom of the Divine, where that Office was performed before the Lord, which, in the corrupt Hebrew times, came to be spoken of as the Office of the Priesthood. For the Household of

Levi meant the House of the Cross. And as the service was performed upon the Divine Kingdom, they became known as the Christs of the Divine. And as that service was one of a Divine Nature, they came to be spoken of as those who stood before the Lord. And as they themselves had taken unto themselves the very nature of the Divine, they also were spoken of on the Spiritual Heavens as the Celestials. And it was thus that the House of Levi was known on the Celestial Kingdom, as the Sons of God. And likewise was it thus that they came to be known on the Divine Kingdom, as the Children of the Cross. And thus may we trace at once the beautiful terms which the Jews almost destroyed, back to their original source and their Divine significations. For the Jews were not even true Hebrews, though unfortunately they secured the Treasures which the Celestial Children had received from Him who was known unto them as the Sign of the Cross. For these Treasures had once been known unto all the Children of Zion, when they were the officiating ministers unto the Divine on the Divine Kingdom. And though they had lost them all when they went down into the awful darkness of the City of Jerusalem—this Planet in its corrupted conditions,—yet were they able to again receive the sacred Mysteries of the Divine from the Sign of the Cross, when He ministered unto them from the Spiritual planes. And when they received these Treasures from Him, out of love for the Divine, they were most anxious to impart them unto the children of this Earth. For they loved them even as one loves the friend of his youth. For their long ages of ministry unto these Earth children had brought them into the closest bonds of friendship. And their love, which was Divine, had always made them seek to raise up these fallen children until they reached their own stature, when they hoped to return unto Zion with all those whom the Divine had committed unto their Shepherdhood. And thus was it that the Jews, who were only children of this fallen Earth, came into the possession of all the beautiful Mysteries concerning the Divine Kingdom. And these

Treasures did they take and reduce to mere Earth meanings, because they could not understand their Divine significations.

HOW THE TREASURES WERE DESTROYED.

When we see how all these Treasures were degraded by the Jews, into meanings relating to this poor distraught Planet, whose one great mistake has wrought such fearful havoc amongst all her once beautiful planes—a havoc which may be seen reflected in the history of her children—we may then know the full history of all the awful ages of devastation which has swept away whole races of her own children, and also the Children of Zion who so lovingly ministered unto them. And we shall understand how it is that the Sacred Mysteries in the later ages, when they could be once more communicated, had to be guarded against the like evils overtaking them. Nay, we shall have opened out for us such a view of the past of this Planet and its children, as will explain everyone of the profound problems which so perplex the mind of men. For we shall see how this poor Planet came to be a cosmos. We shall see and understand what is meant by a cosmos. We shall see how she was betrayed most treacherously, to move away from functioning upon the Divine Kingdom, and to have all her beautiful planes destroyed. And we shall witness how the same Betrayer of the Planet, betrayed all her undeveloped children into the gross forms which he had fashioned out of those spiritual elements whose nature he had succeeded in destroying. Yea, we shall be the witnesses of the Children of Zion likewise being betrayed by the same Betrayer, into the Saurian forms where he had at last succeeded in shutting up the poor Earth's children. For he not only succeeded in doing such a satanic work against the poor Celestial being who was known as Jerusalem; but he sought even to bring down the Divine into the like conditions. For when he had succeeded in destroying the children of the Earth within the fearful forms of the first Saurians, he then drew down the whole of those Children of the Cross who at that time were ministering unto the children

of Jerusalem from The Bethlehem. And when he had done that further evil against the Divine, he even sought to destroy the lower Spiritual Heavens, so that they had to be closed for ages. And, all through these ages, the Children of the Cross were languishing in the Saurian hells, unable to get free again, so fully had they been ensnared ere they awoke to the reality.

THE SHAMBLES, ANIMAL AND HUMAN.

The reason for the unspeakable sorrow and anguish of The Divine Love, will then be made fully apparent. The awful history of sorrow in this world, will also be fully manifest unto all who have the spiritual eyes to perceive. The terrible religious conflicts which have blighted the beautiful aspirations of the Soul, whilst they have insulted and degraded both the Divine Nature and the Divine Love, will then be understood. And the very history of blood written upon the destroyed planes of the Earth, will have its true meaning presented unto the mind of all who are not yet dead to their own historic past. Nay, *the fearful shambles* which these conflicts brought about, so as to make even The Children of the Cross like the children of the Earth, whose life was then like that of the hells where they were nurtured through so many ages, and where they learned all their gross and low animal habits, were even as they are to-day, *shambles where flesh is bought and sold for consumption—the animal for the human, and the human for those who can buy*. For even unto this day, though the ages of ages have come and gone, these children of this earth are as much animal in their desires and habits, as they were when they were in the lower kingdoms.

If one should say that such a picture is untrue, let him first make clean his own heart and life, and then look out upon the Nations to witness how they live. If one should say that the picture is untrue, both as regards the Shambles and the Vice, let him purify himself in his own heart, and then ask himself the meaning of all the horrible exhibitions of passion with which he may meet

at any hour and almost anywhere, how these dreadful things came to share so largely in the life of man. And if he would have a combined picture of the Shambles, and of the profession of a pure devotion unto Him who became the world's Sin-offering, then let him lift up his heart first unto the Hills of the Lord—Hills whose atmosphere is beautiful in purity—and then cast down his gaze on to the planes of the Earth, just when the hollow mockery of the Divine Love is most celebrated at Christmas, and he will behold a world whose paths run blood, whose children live on the dead creatures slain on the altars of their passion for flesh. He will witness a world whose chief joy is to be found in ministering to its gross desires. And whilst the hollow mockery of rejoicing in the Divine proceeds within the Sanctuary, the flesh of those creatures slain upon the altars, awaits them in their homes. Nay, they even affirm that it is the Divine Love that makes such fearful Shambles to minister unto their grossness. Thus have they insulted and degraded the Divine Love for untold ages. Thus have they associated that Love in its supposed manifestation, with the most animal natures. Thus have they degraded and would have destroyed for ever, the whole spiritual planes of the Earth; except that they were at last prevented from accomplishing so terrible a calamity. Nay, thus have they been able to so blind The Children of the Cross, until these have lost even the meaning of their own Divine sign.

THE TRUE VIEW OF THE DIVINE SORROW.

The Divine Sorrow and anguish may now be seen in a new light. It will be so seen by all whose eyes are not still blinded by the glamour thrown over them from the field of the enemy. It will be so seen by all whose hearts have been made clean from the abominations of The Babylon. It will be so seen by all whose hearts have been longing for the Light to break upon the gross darkness of the Earth. It will be so seen by those who have found the path to Zion, and who are striving to walk in

that path. It will be so seen by every Soul whose ears have been open to the Divine Voice. It will be so seen by every one who seeks out the path to the Divine. For that sorrow is now beheld as a *real* sorrow, and His anguish as the result of His sorrow over His Children. And when we unfold the story of how the beautiful City of Jerusalem—which was once the centre and the joy of the planetary system, full of the Light of the Divine Wisdom and the Divine Love—went down into such conditions, through the treachery of the Betrayer who had gone out in anger from the Presence of the Divine, as led to all the terrible conditions to be found within its gates to-day ; and then see how the same Betrayer pursued his evil purpose through all the ages, in order to prevent the Soul from rising out of the animal forms into which he had betrayed it ; and also behold how the Soul languished in the animal forms for a nourishment which could not reach unto it in those states ; and then, to crown all, behold how the Children of the Cross have been striving all through the long weary ages of ages, to find the truth path leading to the Divine, and how the Betrayer, through his manifold adjutors and agencies, has made that path impossible for them to find ; then verily may we know something of the meaning of the Divine Sorrow. And when we further witness how the Betrayer, age by age, as soon as any Soul was able to rise above the animal state, made paths for it whose surface indeed resembled the path to the Divine, but whose entire nature and influence upon the Soul, was to lead it down again into a superfine animal state. And when we know what it meant to the Soul to be shut up for untold ages in forms which proved veritable prison-houses, and even hells, we shall understand more how difficult the Soul now finds it to walk in the Divine path, when it does happen to discover it. And after we have been the witnesses of these things, it may then be possible to understand a little more fully the awful anguish in the Divine Heart. Yea, we may

then be able to fully appreciate what He did who left the glory of the Divine Kingdom in order that He might restore the Christhood. And in the understanding of that beautiful act of love, we will behold how the Divine Love ever sought His children; and we shall see in what manner they had to be delivered, first, from the power of the oppressor; then, from the effects of his heavy hand upon them; and then, from those states which they had created for themselves, as the result of their long bondage in the animal hells, where they took upon themselves much of that animal nature which has been the true cause why they have never been able again to reach up into the Divine Kingdom.

J. TODD FERRIER.

THE DIVINE LOVE :

HE SEEKS HIS CHILDREN.

The Divine Love has sought out all His children even unto the uttermost, when He sent the Christ to live His beautiful Christhood, and then to divest himself of that Divine Estate so as to make His Soul an offering for Sin.

He has been seeking them all through the ages since the Christhood was lived, by means of the Sin-offering.

He has thus been seeking to know the meaning of their long absence from home, by entering into all the estates which they gathered unto themselves.

He has been seeking them in these several conditions, so that He might know from experience how it was that they could not return.

He has been seeking them amid every state into which they were known to have descended, so that He might be even as themselves in His experience of the awful infirmities and weaknesses which are the outcome of these habitations.

For only thus could He know why they were lost to the Love of the Divine Kingdom, and to the home of the Father.

THE DIVINE LOVE :

HOW HE HAS SOUGHT HIS CHILDREN.

The Divine Love has long sought out all His lost children.

He has sought them amid the wilderness of the City of Jerusalem.

He has sought them out amid all the fearful conditions in which they have found themselves.

He has sought them all during the long ages of the darkness which set in upon the planes.

He has sought them during the ages when as yet no light broke upon the City to tell the watchmen the hour.

He has sought them through all the fearful states into which they were all drawn as the darkness grew more and more intense.

He sought them throughout the long night during which the awful darkness continued.

He sought them when they were shut up amid the fearful forms whose nature was unto them the opposite of their own.

He sought them during the ages when they were lost in those forms whose nature was like the evil thing whose mind went out from the Presence of the Lord.

He sought them amid those forms whose nature was like him who went out from the shelter of the Divine Love.

He has sought them even unto those far countries from whose bourne no traveller has ever as yet returned.

He has sought them amid all the streams of the City whose waters were even as stagnant pools.

He has sought them even where the lion makes his lair and the jackal seeks his prey.

He has sought them even unto that land where there grows nothing but reeds and rushes, and where the cockatrice makes his den.

He has sought them still further when He made of His Soul whom He sent, an Offering for their Souls, that they might by means of the love which He has made manifest, find their way out of these low estates.

THE NEW INTERPRETATION.

XXIII.

WHAT THE SIN-OFFERING WAS.

THE hour has arrived when the Sin-offering may be explained. That it was not what has been imagined for ages, we have already made manifest. That it had no relation to any mere personal act on the part of Jesus, we have likewise made sufficiently clear. That it was not a sacrifice made unto the Divine Love in order to satisfy something in His Nature which men have spoken of as justice, we have also shown clearly unto all who are in the state to receive such teaching. That it had no relation to the death of Jesus on the Cross, we have likewise shown. That it was not a sacrifice on behalf of Sin for the redemption of men and women, we have also given abundant evidence. That it had no relation whatever to any such act as was implied in the sacrifices of the Jews, by which the Divine Love was moved to regard sin as forgiven, even whilst those who had done the wrong were dwelling in it, has likewise been presented in the clearest manner, so that all who desire might learn what forgiveness meant unto the Soul. That it could have had no such meanings as have been accorded to it during the ages which have intervened since it was supposed to have been offered, need not surprise those who have hitherto felt that there was something strange and even unjust in the demand supposed to have been made by the Divine Love. That that Love could have even permitted, let alone demanded, such a sacrifice, has been the wonder of the Celestial Children all through the ages. And because these Children of the Divine Love have never been able to reconcile that bald and terrible doctrine which was set forth in the Letters and Addresses of Paul to the Churches which had grown up as the outcome of his ministry, they always sought some other explanation which would justify their feelings concerning their conceptions of the Divine Love. And such an effort on their part was the cause of

the first great controversies which arose as to the nature of the Christ. And it was the cause of all the unspeakable persecutions which raged in the early centuries.

THE CONFLICTS IT AWAKENED.

The hour has now come when the Sin-offering may be made manifest, both as to its nature and its methods. That these are not such as men and women have dreamed may soon be known unto them. That they are not such as those who have professed so loudly in all the Christian ages to know, and who have insisted upon giving to the people their views as the true and only explanation of the Sin-offering, may likewise soon be apparent. That it was not a Sin-offering at all in the sense in which men and women have been always taught to regard it, may likewise soon be known. That it was not such as any of the various Churches and their Schools of thought have believed, will also soon be made manifest. For, when any of the Celestial Children dared to present a view of that great Mystery, which might seem to reconcile the sufferings of a Christhood with the gentleness and compassion of the Divine Love, and to give such an interpretation as showed in unmistakable terms what that Sin-offering could not be, though unable to show what it fully meant ; then these Churches and their various Schools have not only rejected the endeavour to present the beautiful Divine Love in a purer and more likely fashion than their interpretations presented Him in, but they have followed with their hate of such teaching, those who have sought to defend the Divine Love against their gross perversions of His beautiful manifestations. That there must have been some strange reasons why all such efforts on the part of those Celestial Souls who once knew that Divine Love in its immeasurable greatness and profound fulness, to give it a truer presentation than the various Schools of religious thought have ever been able to do, should always have aroused the opposition of these Schools, and drawn down upon the heads of those who dared to give the nobler view, the spirit of unabated persecution, may now be understood by all whose Souls

are open to the influx of that Love from the Divine. And when that reason is made manifest, then none will wonder who have always sought the Divine out of a pure heart and an earnest longing to come into His Presence.

IT SPOKE OF LOVE, NOT JUSTICE.

The Sin-offering will now be explained. And when it is explained, it will be seen to have been the most wonderful expression of the Divine Love that could ever have been conceived. It will be seen to have been the outcome of sorrowing Love, and not the result of offended dignity. It will be seen to have been the most wonderful expression of that Love, because it undertook to do for the Soul that which the Soul could never have done for itself. It will be seen to have been the most remarkable manifestation of that Love, because it implied the divestment of that Love on the part of one from the Divine Kingdom, so as to enable Him to make His Soul what has come to be known as "an Offering for Sin." It will also be seen to have been the most wonderful manifestation of the Divine sorrow that could have been conceived. Nay, it will be seen to have been the saddest thing in the whole history of this sad and sin-stricken world, because He who came to make that Sin-offering had to become even as the children of men. It will be seen to have had such a history as no one ever wrote but He who made the Sin-offering, because it took Him down in His many lives which He had to live, even unto the hells where were all manner of foul and wicked things. It will be seen to have been the most terrible history ever written, because it had to be written in the very life-blood of His various incarnations. It will be seen to have been the most wonderful exhibition of love, even whilst it was also the most sad exhibition of love that could have been given. It will be seen to have been the most remarkable testimony to the reality of the Divine sorrow, even whilst that sorrow only appeared to be that of a man. It will be seen to have been the most wonderful testimony to the reality that the Divine Love could anguish, even though it had to seek for its manifestation through a human medium.

It will be seen to have been the most remarkable exhibition of how the Divine Heart could mourn over His Children, even whilst He who had to be its venue Himself had to anguish as no one could have endured had not He been sustained from the Divine. It will be seen how that anguish at times was such as to make him flee from the presence of His own nearest ones, because it was such that he could not explain unto them. It will be seen that He who made His Soul an Offering for Sin to buffet, also went down into all the hells where men and women were dwelling on the Earth. And it will be seen *how* He went down into these various low states, and for what purpose He had to do it.

THE SIN-OFFERING AS IT MAY BE KNOWN.

The Sin-offering will now be known as it was in itself. It will be known as having been an Offering on the part of the Christ by which He divested Himself of all His beautiful Attributes which made Him a Divine Being, in order that He might be able to make manifest unto the Soul, what was its own true life. And when He had finished making manifest the meaning of the Estate of Christhood, He further divested Himself of even the Attributes which constituted Him a Christ, in order that He might be able to descend even unto the lowest estate in which the Soul seeks its dwelling. And when He had divested Himself of His beautiful Christhood, He took His flight into the Egypt of the body such as men and women lived in. And when He took that downward flight into such bodies as the Soul had found for itself as an habitation, He descended verily into every kind of hell-state in which men and women lived. And when He found Himself in these states through again awakening to seek for the Divine Love for His hungering Soul, whose yearnings no man could understand nor any satisfy with such love as they gave to Him, then verily there was such anguish on this Earth as it had never seen before.

The Sin-offering may now be viewed. It may be seen where that anguish broke upon the ears of men and

women. It may be beheld by those who can reverently look into its meaning. It may be witnessed over and over again as His various lives are made known. It will then be seen what a sacrifice it was. It will then be known to have been a sacrifice worthy of a Divine being. It will then be known what it cost that being who made it. It will then be seen to have been at once, the most beautiful act of love united to the most marred lives that ever were known. It will be seen to have been exactly what the Christ Himself said unto His most intimate disciples it would be, when He told them that *His very Soul was sorrowful even unto death*. It will be seen to have been unto Him nothing but ages of suffering, as He took unto Himself bodies of sin like those who go down into the land of the Samaritans—the state of the outcast; the land of the Gadarenes—the state of the most passionate natures, where the hell-fires burn continually; the land beyond Jordan, the state of all who have sought their gratification of desires, other than by what men have known as natural means; the land beyond Judea—the state of all who make their bed with those whose natures are nothing but that of the dog; the land of the Canaanite—or that state into which the Soul descends when it has reached what was once known as that of the “outer darkness”; yea, even unto the land of Magdala—the state of the lost Soul.

What the Sin-offering was may now be seen. That it was the pouring out unto *spiritual death* of the Soul by the Christ, through the greatness of the Divine Love which was within Him all through those terrible experiences, may now likewise be seen. And that it was such an Offering for Sin as no man could ever have conceived or understood, will also now be shown. For the purpose of all those terrible lives lived by the Soul who was once the Christ, was, that by means of them, that Soul might understand what it was which prevented from rising to the Divine Kingdom, all those Souls who had once been there. And by such means did He thus come to be even as one

of His Brethren from that Kingdom, so as to know all that they suffered in these hell-states into which the Children of this Earth had ensnared them. And it will be seen how He stooped, even into the deepest darkness, in order that He might seek them amid these hells.

J. TODD FERRIER.

THE DIVINE LOVE:

HOW HE SPEAKS UNTO HIS CHILDREN.

The Divine Love has spoken unto all His Children concerning their estate.

He has spoken unto them of those Holy Mysteries of which the Gethsemane was one.

He has spoken unto them of that most Sacred Mystery concerning the Sin-offering, and of Him who came as the Christ.

He has spoken unto them of many other Mysteries concerning their own history when they were as yet in the Estate of Christhood.

He has spoken unto them of the great Mystery of the Passover, when they themselves partook of it in the Divine Kingdom.

He has spoken unto them of the ministry which they then performed before the Lord, when they were still members of the Kingdom of the Divine.

He has spoken unto them of those great services which they undertook when they went out from the Kingdom to perform their ministry upon the planes of The Bethlehem.

He has spoken of all the sorrow and anguish which their long absence has caused unto the Divine Love, and the whole of the Celestial Kingdoms.

He has spoken of all that they had to endure whilst they performed their ministry unto the children of poor fallen Jerusalem when these latter had to be rescued from the terrible devastation which had overtaken their once beautiful home.

He has spoken unto them also of all that they had to endure at the hands of him who wrought such disasters upon the City.

He has spoken unto them of all that befell them when they rose out of the tombs of the City and found a refuge amid the wilderness.

He has spoken unto them of all that overtook them when they sought amid the wilderness for an habitation to dwell in.

He has spoken of those terrible ages during which Jerusalem was under the great deep, and when all her light was extinguished.

He has spoken unto them of those sorrowful ages during which they had to make their dwelling amid the arid sands of the life-less desert wherein were no Streams of Living Waters, nor Bread of Life for their perishing Souls.

He has spoken unto them of that time when they were delivered by the Redeemer from the Divine Kingdom, so as to be able once more to leave the desert to seek an habitation where they might dwell in safety.

He has spoken unto them of all that befell them when they had again been taken into captivity by the enemy who sought them out in the land whither they had journeyed.

He has spoken unto them of the meaning of their ministry so that they might reach the Office unto which they were all appointed.

He has spoken unto them of that ministry under the name of the Christhood, as they performed it unto the children of Jerusalem.

And He has shown unto them what that ministry means ; for He has spoken of absolute purity in the heart, of perfect purity in the mind, and of such purity of body as is possible amid the impure conditions of the City.

And He has shown unto them how that Estate from which they fell, is once more to be regained. Yea, He has called unto them that they must return unto that Estate.

And he has spoken to them of that Estate so that they might be able to recover the long lost Vision of the Divine.

GETHESMANE IN REALITY.

THE Sin-offering may now be shown to have been the most tragic thing in this world's evil history, and the most pitiful thing that ever the Divine Kingdom has had to witness. It may now be seen to have had results more profound than any that have been imagined under the grotesque view held by the Churches and their various Schools. It will now be seen to have been a most *real Sin-offering*, instead of the false one which men and women have had presented to them. It will be seen to have been such a Sin-offering as only the Love of a Divine Being could have conceived and made with a view to redeeming the Soul out of the awful conditions into which it sank when it fell from its own Kingdom into that which the Betrayer had prepared for it. It will now be seen that it was such a Sin-offering as none but a Soul who had once been Divine, could have endured, and yet have continued to retain to the end His faith in those who had so cruelly wronged Him. It will be seen to have been a Sin-offering where the Soul of the Christ went down into *real* hell states, and not merely those whose natures had no fires. It will be seen to have been such a Sin-offering as would mean for the Christ-soul, the descent into every one of those states in which men and women are found. It will be seen to have been such a Sin-offering as could only have been made by Him who so loved this world and all its children as to part with all the members of His own spiritual home, that they might minister unto the fallen children of this fallen Earth, in the hope of recovering them and restoring them to the planes of The Bethlehem. It will now be seen to have been such an Offering as even the very Heavens wondered at, when they were informed that He who had risen up to the Kingdom of the Divine, had divested Himself of His Divine Attributes, in order to enable Him to descend on to the Spiritual planes where He might be able to minister unto all those Souls who had gone out as the Christs of God, and who had fallen through betrayal, into the hells of the Earth. It

will be seen to have been such an Offering for Sin as made all the Angelic Hosts in the various Heavens weep for very sorrow, that He whom they had come to know as the Sign of the Cross, should go down into such depths of Soul—darkness as to almost extinguish the light of His Soul. It will be seen to have been such an Offering for Sin as made these Heavens tremble with fear, lest He should never be able to recover Himself again. It will be seen to have been such a Sin-offering as only the Divine Love could have endured at the hands of the very Betrayer himself. It will be seen to have been the only kind of Sin-offering by means of which the Soul could ever gain its Redemption from the fearful captivity into which the Betrayer ensnared it, when he drew it down into the Saurian forms whose nature was full of the hate of the Betrayer himself.

The Sin-offering has now been seen as it actually was made by the Christ Soul. We have given sufficient indication of the terrible nature of it, when we gave the meaning of The Gethsemane. But that was only the Vision which the Master saw. It was overwhelming to Him, and drew Him into states of unspeakable anguish when He witnessed the awful lives into which He would have to descend in order to make His pure Soul an Offering for Sin. But The Gethsemane before the flight out of His Christhood Estate into that of one who was born full of the lowest passions, was indeed as nothing, compared to the awful agony of His pure Soul, when He awakened from the stupor which had been thrown over Him by His body of passion. And The Gethsemane before the divestment, with all its terrible untold anguish, was as nothing to the anguish that broke forth from Him when His Soul had awakened out of the stupor which the body of spiritual death had forced him into. Nor was The Gethsemane before the flight into the hells of such bodies, to be compared to that Gethsemane, when His Soul had risen out of the body in which the fires of Gehenna burned. Nor was that Gethsemane when He awoke amid the dwellers

on the planes of Sodom and Gomorrah, to be compared in its awful anguish, with the anguish which was kindled in His Soul when He awoke and found Himself a dweller in that state, whose dwelling was amid those fearful hells whose fires were never quenched. Yet even then had He not reached the depth of shame unto which the human race had descended, when they all rushed down into the swine whose dwelling was amid the country of the Gadarenes.

But the most awful anguish which broke upon His Soul, was, when He once more rose to the Kingdom whence He had come, to learn that the one who had betrayed Him in every one of His sad anguish-lived lives, was none other than he who had gone out in anger from the Presence of the Lord, and whom He Himself had sought sorrowingly for many ages amid the ruins of the whole planetary system (a system over which the Divine Love had made him Overseer, to guide and direct concerning the generation of the spiritual planetary children for the Divine Love), and whom He had failed to find. And yet, when He rose again to that Kingdom to see the meaning of all the Betrayer's fearful treachery unto Him, His whole being poured itself out in anguish that he could have wrought such an evil against one who had never done him harm, but who had loved him as a brother. And when His terrible anguish had subsided, He said that He would even live the Sin-offering over again, if by means of it He could make manifest unto him who fell from the Kingdom, that suffering Love of the Divine Heart over his going out from the Divine Presence and wrecking in his anger the whole planetary system of Sol,—with all its fearful consequences to those spiritual children who were being generated upon the Planets for the Divine, with the loss to the Divine Kingdom of the whole of the Children of the Cross,—and thus to win him back again to the life and service of that Love. Nay, He even said that were it possible to redeem him by means of it, He would even give up His own Soul, that its very life-stream might be shed.

It was when He said that, that the whole Heavens marvelled at so great love in one of their own number, and learnt anew from it what it meant to reach unto the Divine Kingdom, and to realise with a Divine fulness the beautiful Love of the Divine Father. For, it was when the whole Heavens wept for very joy that one of their number had attained unto such an Estate as to be even as the Divine, that we are told by the Seer, that the Divine Love in the symbolism of a Lamb which had been slain, made Himself manifest, so that all who were in the state to receive the Vision might be able to learn what was meant by the Lamb. And it was also then that the Divine Love rose up before the whole Heavens, and sought to make Himself manifest as the Divine Wisdom, by means of the symbolism in which there was placed a throne in the midst of the Heavens, around which there was a rainbow whose colours were so beautiful and pure that they reflected perfectly unto all who could receive the Vision, the meaning of the Divine Wisdom. And it was also at that time, that those who were said to have been the Ancients or Elders, fell down before the Vision, and worshipped Him who so gloriously made Himself manifest.

Nay, it was then that those who had been sealed on their foreheads with the Divine seal, arose out of the City of Jerusalem and went unto the City of the Lord. Yea, it was in that hour that there fell from the very Heavens, a star whose name was Wormwood. For in the Divine Visions unto the Children, and the effect those Visions had upon them that were still in the land of darkness, the awful sorrow and anguish which had filled these Heavens for ages, were so reduced in their intensity, that those who had been in a state of weeping over the awful grief which had come unto the Divine Love, were once more able to go forth as those who were full of the Divine Joy. And it was likewise then that the whole Heavens arose to welcome Him who had been so long absent from the Divine Kingdom, and who had made His very garments red with His own life-stream as He trod the Wine-press alone, treading out all that could be seen of those terrible

images on the Astral plane, whose presence throughout the great cycles of ages had been not only alluring the Children of Zion from the true path to the Divine, but whose hate was so persistent that they ever sought to destroy them as Celestial Children. Nay, it was in that hour that he who had become the Betrayer, was cast out from the kingdom where he had made his dwelling, and from which he sent forth his emissaries continually to make the path to the Divine impossible to find. And it was then that the whole Heavens rose, and the Divine was once more made manifest unto all who could receive the Vision:—it was that Vision described by the Seer, when he saw the Lamb full of wounds as one slain from the very foundation of the Heavens, and unto whom it was given to open the Book of Life wherein were written the histories of all the dwellers upon the Earth. And unto those who were able to receive it, the Vision meant, that the Divine Love had suffered always, even from the foundation of the Heavens. Because to suffer as the Divine Love suffers, means, not to be in constant grief and anguish, but to be always thinking for the Children as to how best to serve them and aid them up into the full stature of their Soul-life.

J. TODD FERRIER.

A GRACIOUS PROMISE.

THE hour has now come when we are able to speak unto the Children of Zion concerning Him who was once their Redeemer. The hour has come in the which His voice must be heard again as in the days of Rahab, when they were all dwelling in the hells of the Saurian forms which had been fashioned by the Betrayer to destroy them. The hour has come when He shall once more seek them out amid the human hells, where they are as those who suffer without knowing why they do so. The hour has surely come when He who broke Rahab in pieces, shall again break in pieces the false phophet who has spoken unto them and given them, as from the Divine, messages whose nature insulted the Divine Love. The hour has surely come when he who betrayed them all into the Saurian hells, shall be thrown down from his high seat where he has sat in dominion throughout all the ages since the Earth first went astray. The hour has now arrived when the great enemy of the Soul must be cast out from the Sanctuary where he has made his dwelling for untold ages. The hour has now arrived when all whom he has ensnared with his terrible images of evil, shall see him as he is. The hour has now come when all who have made him their king, shall know the manner of his reigning over them. The hour has now arrived when all those whom he has honoured, shall know the nature of the honour which he has bestowed upon them. The hour has now arrived when all whom he has made his chief servants for evil, shall be overthrown with him.

The day has now come in the which must return unto their own heritage, all those Celestial Souls who were drawn down by the snares of the fowler, to seek for the meaning of their beautiful Christhood Estate in states of matter. The day has now come when that heritage must be restored unto the Children of Zion, which they forfeited when they were ensnared into the conditions of existence. The day has now arrived when all who went out as

Shepherds of Zion to minister unto those children of Jerusalem who had found the planes of The Bethlehem, must once more seek that ministry before the Lord, by rising up out of this Earth from all its corrupt and corrupting conditions. For there shall fall a Star from the firmament whose name no man knoweth, and whose nature none will understand; and He shall purify this world by the breath of His mouth, because He will say unto it all those things which it must needs know ere the day of its Redemption can come. And in His name shall those see the Divine Presence whose Souls are looking unto the Heavens of their Lord. For, though no man may know His name, lest he should degrade once more the beautiful meanings of the Divine Wisdom when expressed in the Teachings with which He shall speak concerning this World and all its children, both animal and human, and of that still greater history of the Children of Zion; yet shall the Children of Zion know His name, though it will not be translatable into the tongues of men. For, when they have reached the planes of that Kingdom whose nature they once knew so well, it will be quite unnecessary for them to enquire of Him as to who He is, or whence He came. Because, when they once reach again unto the Estate of the Chisthood from which they fell, they will then also function on the Divine Kingdom where they will see and know what no man might behold and live. For they will witness the Sign of their own ministry; and when they see that Sign, they will know from whom it came.

J. TODD FERRIER.

EDITORIAL NOTES.

THE TRAVAIL NOW ACCOMPLISHED. The day has now come when He who was the Sin-offering shall once more make manifest what it was that He accomplished, when he descended even unto the hells. For He has now seen of the travail of His soul, and shall be satisfied. He has seen even of that travail of the days when He entered into the Saurian hells where the Souls had been set free from the physical forms through the awful disaster which overtook this Earth, when all its planes were thrown upon one another, on the outer ring. For He has once more remembered, as in the days of old, who it was who slew Rahab and set the children free. And He has once more seen the monsters which were fashioned to devour, by means of their vile passions, the Souls of all the beautiful Celestial Children. For once more has He accomplished the overthrow of him who, by means of fearful treachery, drew down The Bethlehem. And now that His Sin-offering has been made manifest unto all who could receive it, He will make that Sin-offering within the Sanctuary of His soul; for it must needs be that, when He shall see of the sore travail by which He paved the way for the Children to return unto their Ancient Estate, that His seeing of that travail is beheld alone by Himself. For, when He shall see of that travail, whose accomplishment is now, His Soul shall seek to hide its sorrow, not only over what it had to descend into, but also over all whom He met in the various states into which He descended. And when He has accomplished all that the Sin-offering stands for before the world, He shall then see, not only all the way of its travail, but all who travailed along the paths which He took.

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THE SOUL RISING UP UNTO THE KINGDOM. The day has now come when the fruits of the Sin-offering must be gathered together. These fruits are ripe unto harvest. They were sown by him who turned the Garden of the Lord into the wilderness where every ravenous beast hath made its lair. For He who became the Redeemer of Israel in the days of old, when they went down into Egypt to make their dwelling amid

its fleshpots, shall once more deliver them from the thralldom of that kingdom amid which they found themselves. And He shall shew unto them, that the History of Israel in Egypt was something very different to that history which men have written. But when He has unfolded unto them the meaning of their long sad history, He will be with them in the Kingdom whence they came. For, until they have arisen from the graves wherein they have slept, He would be unable to help them unto that Kingdom of the Divine. Because, unless their Souls awaken and come forth into the light, they could not understand anything of that history until such Divine Light broke in upon them as enabled them to sense their own past. For, only that which the Soul knoweth of old, can be again made manifest by means of anything which it might recognise in that history. And if in that history which it might not be able to fully interpret, it sensed some meaning for itself beneath what it was told concerning its past; then the very fact that it did so sense such a meaning, ought to encourage it to pursue more and more that noble path to the Divine, where all things are made clear. For it is only as the Soul ascends unto the Divine Kingdom, that it is able to recover all its past history. And as it pursues its course day by day, more and more will it rise into those conditions whence it may see, not only its own past history, but how that history was woven for it. For it then is able, not only to behold its own story, but likewise to behold all those who took part in the writing of it. And as it rises more and more out of this cosmos as men know it, into those Divine conditions which were pure and beautiful once upon this Earth; so is it able to soar above their influence over it, until even the Kingdom of the Divine is reached. For when the Soul has once risen out of this cosmos, whose conditions are all foreign unto it, it will be able then to also rise right up out of the Earth. And when all the Astral conditions by which the Earth is girt are also overcome, then it may rise up on to those planes whence it fell. And when it has likewise risen above those conditions whose nature make the mind seek only the life of the senses, then may it likewise begin its journey along the path to the City of the Lord. And when it has learned obedience in the paths through which it treads, then likewise it may rise even until the City of Zion is reached. For, when once the Soul has risen out of every sense con-

dition, so that, though its ministry may still be in the world, yet it is never of the world ; then also may it soar unto that land whose day is Everlasting Light. For when the Soul is free from every taint of sin, and the mind of the Soul is purified in the Life-Streams of the Divine Love, and the whole being is so attuned to the Voice of the Divine, that it only seeks to serve Him in all it thinks and does ; then, that being even can be lifted up out of the Earth, in the sense that there is no response within it to anything or anyone but only to the Divine. And when that Soul has so risen above the powers and principalities and dominions and kingdoms of the senses, then that Kingdom is open unto it from which it fell.

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THE
SIN-OFFERING
AND THE
OFFERER

The day has now come when all who are able to hear the message of Him who made the Sin-offering, must once again see in it that Teaching which He gave, when, as the Redeemer, He spake unto the Children of the Cross. The hour has surely come when all who are able to bear it, will behold the Redeemer as He who made the Sin-offering. The hour has surely come when all who have ears to hear it, shall learn anew from Him all that He was unto them of old. The hour has surely come when the Redeemer shall arrive from Edom, where he has dyed red the garments of His Christhood in the Winepress of the world. The hour has surely come when He shall return once more from the wilderness of the darkness, and the desert of the world. The hour has surely come when He shall come into His own, and remember all the way that He trod alone. The hour has surely come when He shall be unveiled to all who are in that state of light from which the Children fell. The hour has surely come when He shall know His own, and see them from the Kingdom of the Divine. The hour has surely come when He shall be unveiled of all the lives lived by Him as He trod the grapes of sorrow. The hour has surely come when He shall know the way by which those paths were made for Him through which his Life-stream ran. The hour has surely come when He shall know His own, even unto those whose treachery in every life, made red His garments. The hour has surely come when He shall see them all again, from the Kingdom of the Divine.

THE
TRAVAIL
AND ITS
UNVEILING.

The day has now come when all who can receive it, may learn who was the Redeemer when he trod the Saurian hells. The day has now arrived for the Redeemer to appear, who trod those hells again when He laid His Christ-hood down. The day has now arrived when He shall know His own, because the hour has struck in which His own lives are made plain unto Him. The day has now arrived when He shall see His own, because He knows them all by name and the seal upon their brow. The day has now arrived when He shall see His own, even unto those who left Him in His various lives to sorrow all alone. The day has surely come when He shall know His own, and the way they left Him life by life to suffer and endure. The day has surely come when He shall see them all again who fled before His Visage marred and worn. The day has surely come when He shall know His own, and see them fleeing at His voice of loving counsel given. The day has surely come when He shall see His own, but only to know a sorrow more profound. The day has surely come when He shall see them flee at His garments which were reddened on the way which He had to tread. The day has surely come when He shall know His own who turned Him from their homes as one unworthy to be there. The day has surely come when He shall know His own, and behold the way they pierced Him with their crown of thorns. The day has surely come when He shall see His own, and witness how they left Him by the wayside faint and worn. The day has surely come when they shall know Him once more whom the world with its false loves and its fashions, could not ensnare. The day has surely come when those whom He once knew shall behold Him pierced and wounded from the fray. The day has surely come when they shall know again how He languished in the awful hells for them. The day has surely come when He shall know His own, and show them His pierced side and hands and feet. For the hour has now arrived when the Kingdom He sought for them shall be made so free and full of love, that all who truly seek may enter in.

The hour has now arrived when He shall thus claim His own, and any who have met Him on the way. For the day has now arrived when that Kingdom's gates must open unto all who have sought to share the travail of His Soul. For that Kingdom shall be opened, and its gates made wide and free unto all who love the Message which

He bears them from the Lord. And unto all who hear that Word which He shall speak again, that Kingdom shall draw nearer every day.

The way has now been made manifest unto all who are able to bear it, how the Sin-offering was made and the Highway to Zion built. For the Redeemer, whose garments are still dyed in the Life-stream of His blood, shall soon show unto those who seek the path to Zion, the way from the City of Death unto the City of the Lord. He has seen of the travail of His Soul, and shall soon be satisfied that that travail has not been in vain. He shall see again the Kingdom which He left so long ago when He divested Himself of His beautiful Divine Attributes to minister unto His own. He shall rise into that Kingdom whence He ministered unto them, when as yet they were but children on the planes. He shall see again that Kingdom whence His own members fell, when they went out from the Presence of the Lord to perform the loving ministry of the Cross unto those who could not reach unto the kingdom of the planes. He shall bring all back again unto the Presence of the Lord, when they have arrived at their Ancient Estate of the Christhood. And He shall lead them gently by the Living Streams of Life where their languishing Souls may be refreshed. He shall give unto all those who follow the path unto the Lord, that Hidden Manna whose Nature ever is Divine.



THE HERALD OF THE CROSS

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THE WORD OF THE LORD.

The Word of the Lord is a continual Light : there is no end unto it.

The Word of the Lord is a constant Light : there is no change within its Lamp.

The Word of the Lord is a perpetual Light : there is no variableness in its shining.

The Word of the Lord is as perpetual Day : it knows not any evening.

The Word of the Lord is as perpetual Day : it knows no shadow.

The Word of the Lord endureth even unto the end of the night wherein only the Darkness reigns within the Soul.

The Word of the Lord must needs suffer and endure where the Darkness reigns.

The Word of the Lord must needs endure even when the Soul is lost amid the Darkness, in order that it may at last find the Soul

The Word of the Lord has long sought out the Soul amid the Darkness, where it has endured at the hands of the enemy even such things as are done unto the Soul,

THE KINGDOM OF THE CHRISTS.

THE day has now come when the way unto Zion is open unto the Soul. It has been shut up for thousands of ages, ever since the days when the Children of Zion were drawn down from The Bethlehem. The way unto Zion always meant for the Soul, the way unto the Estate of Celestial Christhood. It always referred to that Estate in the Mysteries which were communicated unto the Children of Zion when they were dwellers in the heart of ancient Arabia. It always spoke to them of that Estate which they had enjoyed before the Lord when they ministered unto Him as the "Household of Levi." It was the term used to denote that the Soul had approached unto the Kingdom of the Divine in its state of realisation, and that it sought for the "Office of the Cross." The word itself was comprised of signs whose nature indicated the meanings which it contained. They were all Celestial Signs at one time, but became less so as they had to be brought down within the compass of the mind of the Children, which they had, alas ! taken unto themselves. For when the Children fell from The Bethlehem, they took unto themselves minds made up of the elements of this fallen world, and thus were betrayed into a captivity whose nature they themselves have never quite understood. For, when they took such a step, thinking thereby to rescue the children of this world from sinking into the awful pits dug for them in the forms of the most loathsome animals, they little knew what they were doing ; because they had never had any experience upon a world whose spiritual elements had been perverted. But they were betrayed into taking such a step through the very love which they had for the children of this earth. For there came unto them during their divestment before descending on to the places of this world, he whom we have spoken of as the Betrayer ; and he persuaded them to assume minds in harmony with the state of the Planet, so that they might be the better able to approach unto its children. And it was thus that they not only divested

themselves so as to be able to approach sufficiently near the place where the fallen children were, but they in their earnest longing to reach unto them and rescue them, were likewise betrayed into assuming those very conditions which had led the whole Planet astray. And thus were they likewise gradually drawn down into those conditions in which they found the Earth's children.

ZION IS THE STATE OF CHRISTHOOD.

The term Zion whose signs were once all Celestial, was the word used by the Messengers who were sent unto them. It was put in the form of signs denoting the Estate of Celestial Christhood. It was put in these forms in the hope that they might be awakened in their Souls to the disaster that had overtaken them. It was likewise put in these signs so as to preserve the sacred meanings contained within them, lest any who were not originally of Zion might misuse them, and apply them to other conditions of the Soul. The signs were to be thus guarded against being made use of for the purpose of denoting any other estate than that of Celestial Christhood. They were thus used by those who were sent unto the Children when they had to receive fresh messages from the Divine. It was thus hoped that the terms would be preserved against any attempt to bring them down into meanings which were foreign unto them. Thus were they presented so that only the Children might be able to understand their hidden meaning, and only by such as had been officiating on the Divine Kingdom in the Office of the Cross.

The terms were to have been preserved in their innermost sense even from the Children, until they had risen out of the conditions into which they had fallen ; though the first meaning was made very clear to them, so that they might be helped to rise. But when they received these Mysteries again during their sojourn in the land of ancient Arabia, the terms were then presented in the forms in which they may now be found. They were then such terms as only the mind could understand, because the Children had been by that time so many ages in the

conditions into which they had been betrayed, that their Soul had forgotten all the beautiful meanings which the original terms contained ; and it was because they could no longer understand any of the original signs, that the Celestial terms were changed into those which now stand for them.

But they were never again able to rise sufficiently out of their conditions to apprehend even the full significance of those terms which were then given unto them. For had they then arisen out of those conditions into which they had been once more betrayed through the mind of matter which they had assumed to enable them to reach unto the children of the earth, and which they had never been able quite to overcome, then they would have not only prevented the necessity for the Christhood of Jesus being lived for them, but also that most terrible calamity which we have spoken of as the Sin-offering made by Him who lived that beautiful Christhood. And had they then risen out of the conditions into which the mind had betrayed them, they would have been able to prevent the disaster which overtook the Planet when it was compelled to move still further away from the Divine. For its children had become so evil at that time, that the Planet was compelled to move further away so as not to destroy its own mind, or what has been spoken of in some of our previous issues, as its Magnetic Plane. For had the Children of Zion then risen out of their own conditions into the Estate of their ancient Office before the Lord, they might have been able to prevent the disaster, through their ministry unto the Earth's children.

THE FOUR SACRED TERMS.

The terms were four. They spoke first of the approach of the Soul unto the Divine with a view to the ministry of the Cross. Then they spoke of the nature of that ministry unto the Divine. They then indicated what that ministry would imply, and then they showed how that ministry was to be performed. And then they spoke of the way in which that ministry was to be sustained. For the very terms even into which the word is now translated, are in

themselves significant testimonies unto the mind, of the inner meanings. For, if we took the signs in their Greek forms, we should then show that the whole of them must once have had Celestial significations. For the first term would then stand for the approach of the Soul unto the Divine. It would likewise show that the Soul had been approaching the Divine in order to seek for that Estate known as the Divine. It would likewise have indicated that such a Soul was seeking unto that Estate only that it might be in the position to perform the Office of the Cross before the Divine. And it would likewise have shown that the Christhood Estate which grew out of such an Office, was one that demanded the absolute abandonment even of the life of the Soul itself, in order to perform some ministry unto the Lord.

Then the second term would have shown how that ministry was to be performed. It would have indicated the nature of it. But it would likewise have spoken to the Soul concerning Him who had been ministering to it from the Spiritual planes when the Mysteries were again communicated. And it would have spoken unto them also of all that He had purposed to do at that time, in order to come more closely to them. For, in the sign which follows, the nature of that Office is indicated.

But it is in the last sign that the full significance of the meaning appears. It is in that sign that not only the Office is indicated once more, but likewise where that Office would have to be performed. Nay, it even shows how the Divine Love Himself must share in the burden of that Office; for the sign speaks of the twofold Divine. Yea, the last term is so full of meaning, that it is impossible to translate into any human tongue, all that is implied in its beautiful signs. But enough has been said to indicate the profound meanings implied in the word Zion.

The meaning of the word will therefore come to many as something very beautiful. The meaning will be taken away from a mere portion of the City of Jerusalem to which Zion came to be applied, to have that significance which it contains within itself for the Celestial Children.

The meaning will be seen to imply the realisation of the Estate of the Divine Nature, by which the Soul itself becomes like the Divine in its life. The meaning will thus be raised once more to its true dignity. It will be uplifted from the gross material associations with a mere City of a most sinful world. It will be raised up to that plane whence its original signs came. It will thus be uplifted before the Soul as the very word which was once used to denote that the Soul had reached that Estate known as The Divine. And when it is so uplifted that all the Children of Zion may know their ancient heritage, and behold all that they were before the Divine as the ministers who bore the sacred vessel of the Ark of Testimony (the meaning of which we must defer giving until we specially speak of it), and wore on their robes the names of the Twelve Sacred Signs whose nature may not be understood except by those who are able to enter into the innermost Sanctuary to meet the Divine Presence, then verily shall the word again be as one whose every sign pulses with the Divine. Then indeed shall the Redeemed of the Lord return unto Zion, the City whose foundations are ever in the Divine. Then indeed shall they come from the four quarters of the Heavens to build once more the walls of their ancient heritage. Then shall there be no more weeping, Rachel—the Heavens—shall no more be heard calling aloud for her children. The path to the City of the Lord shall then be one full of beauty; because when Zion is once more restored unto the Divine Love, then all the sorrow which now fills the Heavens of the Divine because of their absence, will be removed. Then will the Children of Zion be unto the Divine as they were in olden times, when they performed their beautiful ministry unto the Lord. Then verily will there be no more night unto them, for they will once more be the Children of Everlasting Day. Then will there be no more need of the Moon by night to illumine them amid the darkness of the City of Jerusalem where they once performed their beautiful ministry unto its children; for they shall have been redeemed from all

the evil conditions which befel them when they were betrayed by the Betrayer into going down into the City of Jerusalem itself—by which is to be understood, those conditions that had overtaken the children of Jerusalem. Then shall the long night of their sorrow be o'er. Then shall the night of their mournings have ended. Then shall the Divine be the Everlasting Light and Life, as they once more walk before Him. And then shall they be once more the Holy City of the Lord wherein is no Temple, because the Ever Blessed One is the Shrine or Altar before whom they continually serve. And then shall they go no more out from His Presence for ever more.

J. TODD FERRIER.

A CALL TO THE SOUL.

*Awake! Awake, O Zion! Put on strength!
Clothe thyself in Christhood garments! Arise from
the dust of thy humiliation! Sit no longer down on
the ground of thy bondage! Free thyself from the
chains of thy captivity!*

*The Watchman upon the heights cry unto thee to
fly unto the Mountains of the Lord. They speak unto
thee of Him who was thy Lord before the hand of the
oppressor bore thee away.*

*The oppressor who took thee down into the Land
of the Darkness shall no more be able to make thy
captivity perpetual. He shall no longer rule over thee
to enslave thy desires and affections, nor be any more
as thy lord.*

*O Holy City of the Lord! How soon again shalt
thou be built up? How soon shall all thy Sons and
Daughters be restored unto thee, even as the Children
now within the Gates? How soon shall they all once
more dwell within thy beautiful Palaces?*

THE DIVINE WORD SUFFERS IN TRANSLATION.

The Word of God is not that which man supposes it to be ; it is even as the Divine both in Nature and Purpose : it seeketh out the Soul to make it pure.

The Word of God is not such as men have conceived it to be : it knows no darkness for the mind, when the Soul seeks after the Divine with fulness of purpose and pureness of desire.

The Word of God must not be reckoned by the language of men : it knows no human speech when the Soul finds it out and understands its inmost meanings.

The Word of God has never been known unto the mind : what the mind knows concerning it, must needs be translated into its own language ; the mind must needs learn of that Word through those signs whose nature it can understand.

The Word of God must needs suffer when it is so translated from its own beautiful language into signs whose nature are impure : for it knows no such language where it proceedeth through the Heavens from the Divine.

The Word of God must needs sorrow when it has to descend from its own beautiful forms through which it makes the Divine Father manifest throughout all the Celestial Heavens, in order to become understood through the forms of the human mind : for to translate itself into such lowly and impure language, means, that its meanings have to suffer.

The Word of God must needs suffer when it seeks to express how the Divine Love has ever sought after the Soul upon the kingdom where the mind now rules : because the mind, whose nature is opposed to the Kingdom whence the Divine Word proceedeth, ever seeks to give unto it such interpretations as are in harmony with the kingdom of the mind itself.

THE MINISTRY OF THE CHRISTS.

THE hour has now come when all the Children of Zion must return unto that ministry from which they have fallen with their fall into this cosmos. They were the ministers unto the children of this cosmos long before they fell into the like conditions as the system of Jerusalem. For they were able to minister unto the Soul from the planes of The Bethlehem even after the children of this world had been betrayed. They were able to approach the Soul with their ministry of healing for many ages after what is known as "the fall." The ministry which they were able to give unto the children of the Earth was such as to enable these latter to rise out from the conditions in which they found themselves through the Earth having moved away from the Kingdom of the Divine, and to rise up on to The Bethlehem. They then ministered unto these children of the Earth for many ages. It was their beautiful ministry which enabled these Souls to rise up until some of them had almost completed their evolution as human Souls, when they would have passed up higher and still higher through the Spiritual Heavens until they had arrived at the like Estate as that which they themselves possessed. They would then have been even as the Celestial Children of the Father, and might even have risen on to the Divine Kingdom to be of the Christhood Order.

But when they were being ministered unto on The Bethlehem, the disaster overtook them also. The conditions of the Earth had become evil through the changing of all its beautiful spiritual substances into such conditions as may now be seen through all its outer rings. The outer rings were those which had become entangled as the result of its moving away from the Divine Kingdom. These rings were not unlike those which Scientists now imagine they perceive in the system of the Planet Saturn. They were not such rings as the Scientist has pictured those of Saturn's to be. They were not rings at all in the ordinary sense, but beautiful planes whose function it was to move up and down the whole of

the system in order to reflect into it the glory of the Divine. They were much more like those wheels spoken of both in the book of the prophet Ezekiel and the book of Revelations. They were planes where the Divine Wisdom was reflected. Their constituent elements were all beautiful spiritual substances whose nature was from the Divine. They were of those substances from which the human Soul was generated. They were of those substances which have been lately discovered in forms of a less perverted state, whose nature Science would fain know in order to turn them unto such material uses as they have turned so many of the poor Planet's beautiful forces. They even unto this day retain much of their inherent energy and light. But, they will soon all be lost to the Planet now that they have been discovered, so eagerly are they being sought for in order to make wealth. They will soon become even as all the other precious essences which men have sought after, until they have made them of no service unto the Planet through the uses to which they have put them. But long before they succeed in reaching unto those places within the rings where all the latent energy of them is still retained by means of motion, the Planet will have sought for itself another way of restoring unto its outer planes, all the beautiful things whose nature has been so much more injured at the hands of modern Science.

The beautiful things whose nature has been destroyed by Science, are of the very choicest of those spiritual elements of which the Soul itself was built up. They were of the same nature as all those elements which have gone to fashion all the beautiful gems. They were of the same nature as were those elements of which we read in the book of Revelation, that they were all precious stones whose nature was spiritual. They were of those precious elements which the Seer saw around the throne of the Divine. They thus were of the purest nature. They were so pure that they reflected perfectly the glory of the Divine. They were not gems then. They were not in

any such state as the gems. They were all beautiful essences whose nature was so volatile and pure, that they were always obedient unto the Divine. They were all so pure that they not only reflected the Divine Wisdom unto the children, but they became the very spiritual atmosphere amid which the children were nourished. And thus may we know what was done unto this poor sad world, when all its beautiful spiritual essences were changed into such conditions as may be now found everywhere. We may witness how the tragedy came over the Planet. We may see how its most beautiful essences were all changed from being spiritual substances whose office it was to reflect unto the children the glory of the Divine, and to nourish their Souls out of the very elements from which they had been generated. Thus may we behold the awful disaster which threw this beautiful planetary system from being one where the Divine Wisdom was continually reflected, into one where the terrible darkness set in when it lost all its inherent light. And thus may we read anew the terrible tragedy of which we have so frequently spoken. Nay, as we follow out the path taken by the fallen children, we shall indeed discover what it meant for the Planet when it made its mistake. And we shall arrive at a knowledge of this world's awful history which will enable us to enter into the meaning of the sad and cruel conditions which dominate it to-day. For in that history we shall find the true reason and causes for all the lamentable life upon its very kingdoms. We shall see how all the sad and woeful forms of existence arose. We shall behold how they arose out of the terrible conditions upon the outer rings. We shall then know why it is that all the forms of existence are unlike the human form, except those anthropoid forms which once were more like the human before they became so terribly degraded in their habits. For these latter were the original forms which the Soul assumed as it sought its way back through the mistaken path adown which it had travelled after its fall into the conditions we have just described. But all the forms

were not generated through the Soul seeking its way back. Many of them were the outcome of new forces whose nature we may not here speak of. Many of these low forms were created from the corrupted essences with a view to people this world with forms whose natures were opposed to the Divine. The reason for it being, that he whom we have spoken of as the Betrayer, might make manifest how great was his wrath when he went out from the Divine Presence. For it was in this way that he revealed unto the Divine how greatly He had wounded him, when the Divine Love refused to have the phenomena of the Spiritual Heavens changed into abiding forms. But it was only when the Divine Love refused to have any of the beautiful Spiritual essences upon these Heavens changed in their nature from being the very atmosphere in which the Children upon these Heavens lived, and the means of their education in the history of the Divine Wisdom, did he make himself manifest unto the Divine, as one who sought a Kingdom whose nature was opposed to everything within the Celestial Kingdom. But it was not until he came to this system that he fully made manifest all that he meant. For when he came, the Planet was in the process of generation. It was just at the point of generating the second family of human Souls. It had not quite completed their generation when he arrived upon its beautiful planes; and that was just about to raise up its seventh ring until it stood at right angles, so that it might the more fully reflect back unto itself all that it had been seeking to accomplish.

The ministry unto which all the Children of Zion were appointed was, to help the children of this world to understand the Divine Love and Wisdom as these were reflected upon the beautiful planes of the Planet. They were appointed unto this Office, because they themselves had learnt how to interpret that Love and that Wisdom from the Celestial Kingdom. For, having known that Love and Wisdom on that Kingdom, they were able to

present it unto the children of this world. But when the Planet moved away from the Divine Kingdom so that its most beautiful rings became mixed, then they also had to move away from the Planet, and seek refuge on the lower Heavens known as The Bethlehem. And it was then that the Betrayer betrayed all the children of the Planet to seek for the Divine Love through some other means. And it was then that all the children of the Planet left the seventh ring to seek some other way to find out the Divine. And it was also then that the Betrayer counselled the children to go down into the interior of the system, as there they would find the wisdom which they sought. But when they heard from The Bethlehem that to do so would mean disaster unto them, they refrained from going down into the interior of the system; but they nevertheless sought for the Divine amid the ruins of the seventh ring. They sought long for the knowledge which they had known before the poor Planet went astray. For as it went more and more into the darkness, all its light went down, until the children were unable to find their way. And as its light grew less, so did the darkness overtake them. And as the darkness overtook them, so was the work of the Betrayer accomplished. For his work soon became manifest when all the outer rings of the Planet were changed from being pure and beautiful essences whose nature reflected the Divine Love and Wisdom, and whose substance was as meat unto the children of the Planet, into fixed and impure conditions where the Divine glory could not be reflected, nor out of which the children could draw spiritual nourishment. The outer rings were so entangled through the poor Planet's mistake, that they could not respond any more to the Divine attraction. They became so fixed in the Heavens of the Planet's system, that they endangered not only the whole of the system of the Planet, but even endangered the life of the Celestial Being unto whom the system had been committed. For when they began to fail to respond to the Divine attraction to move up and down the Planet so as to reflect unto it the Divine

Love and Wisdom, they also began to stand still just where they had been when the Planet moved away from the Divine Kingdom. And it was through their doing so that they at last came to be fixed as permanent rings. For it was because they ceased to be any longer volatile and so to feel the Divine attraction, that they gradually became much as they are to-day, except that they are now fully destroyed through the succeeding disasters which followed as the result of the one grievous mistake. And, through these rings becoming fixed, all the other disasters have made constant havoc with the children, as we shall learn as we treat of their sad history. Nay, all the disasters which are even now taking place upon this plane, are the outcome of that one mistake when the Celestial being who was set over the system, listened to the evil counsel of another whose purpose it was to destroy it and all its children. Nay, we shall find all the explanations of all the terrible conditions which have existed in the various ages, and see how they began. And we shall likewise behold how all those conditions were generated in the darkness of Spiritual Death, when the Souls of even the Children of Zion who had been Christs, were held in the cruel bondage into which they were betrayed. And we shall witness all the events whose coming had so much to do with the prevention of their Redemption from that bondage many many ages ago. And we shall also behold how all the evil conditions found their repetition in the children of this world.

The ministry unto which the Children of Zion were appointed by the Divine Father, was that of aiding the children of this world into a perfect understanding of the Divine Wisdom. They were appointed unto this ministry when they first went down to The Bethlehem to minister unto those Souls who were coming up from the various planetary systems. Their ministry was that of helping them to interpret the manifold signs given upon the planes of the Planet concerning the Divine. They were

thus the teachers of the children of Jerusalem. Their ministry was full of beauty and truth and love. It was a ministry full of everything which concerned the evolution of the Soul as it rose out of lowly spiritual conditions step by step, ever rising higher and higher in its upward movement towards the Divine. It was a ministry into which there entered nothing that defiled or made unclean the Soul. It was a ministry such as none on Earth have ever seen, except in that ministry which was given by Him who became the Christ, when He gave unto all who were in the state to receive such Divine healing, the ministry of the Divine Love. Thus was it such a ministry as He Himself gave unto those whose hearts were purified, that they might be able to hear the messages which He had to give from the Father. It was like His ministry, in that it had to begin at the very beginning of the Soul's history, and to teach it gradually concerning the meanings of the Divine Wisdom when presented before the Soul. It was like His ministry, because it was one which was born within those who performed it, out of a pure desire to serve the Divine.

J. TODD FERRIER.

THE VOICE OF GREAT PROMISE.

Behold and see, O Jerusalem! how thou art torn and rent asunder by the oppressor! For thou art even as one who needeth the Comfort of the Lord.

The Watchmen upon the Hills of the Lord bear unto thee a message of Hope and Comfort.

The oppressor who led even Thee astray when thou wentest down into the Darkness, has at last been overthrown. And now thy Children also may find the path to the City of the Lord.

The Day of thy Redemption draweth near when thou also shalt again clothe thyself in thy once Beautiful Garments.

THE UNCHANGEABLE WORD.

The Word of God is ever sure and steadfast : it knows nothing of the changes experienced in this weary world.

The Word of God is always sure in its nature and pure in its purpose : it knows nothing of the uncertainties found by the seeking Soul amid the wilderness of this world.

The Word of God is sure and steadfast, even unto the end of its seeking for the Soul amid the wilderness of this world.

The Word of God must needs be even as Him from whom it proceedeth : it must seek the Child of the Father, even unto the end.

The Word of God is like the Heart whence it floweth : it is ever full of Healing unto all who seek for its ministry.

The Word of God is like Him of whom it speaks, when it is found by the Soul : for with it there must be no remaining longer away from the Father.

The Word of God must needs bring back unto the Father all who hear its Voice and respond unto its message.

The Word of God must needs seek even unto the finding of the Soul, that the Soul may hear the message of the Love which the Father hath toward it, and that it may know that it has not been left without that Love.

The Word of God must needs suffer even unto the very end in its seeking for the Soul ; for the Soul has been away from the Father for so many ages, that it has almost forgotten that it was ever the Father's Child.

THE NEW INTERPRETATION.

XXIV.

THE STATE OF THE SOUL.

TO speak of the state of a Soul, is not to be understood according to the judgments of men and women. It has nothing of the nature of judgment in its view. It has nothing in it that is of the judgment of this world. It has nothing in it which savours of unrighteousness. It has nothing which savours of this world in any way; because, when the Soul speaks, it must needs speak from its own Kingdom. And its Kingdom may not know anything concerning the ways of this cosmos. For the ways of this cosmos are not those of the Soul, but those of the mind. They are not those of the heart, but those of the mind of the brain. And the mind of the brain is like the brain itself, animal in nature, and purpose, and desire. For the nature of the brain is that of the nature of the animal kingdom, where every kind of passion holds sway. And to speak of the mind as the ruler of this world, is to show that it is the brain-mind which rules all its life, entering indeed into every relationship. And to try to imagine that the brain-mind could in any way understand the Soul, is to set before ourselves an impossible task. For the mind of the brain being only of the kingdom of matter, it cannot enter into the Kingdom of the Soul. For it is of the very nature of matter that it makes everything it enters into fellowship with, in due course, like itself. And it turns all pure spiritual essences into the like nature as its own. For it turns them into conditions whose nature is opposed to the Divine purpose, and thus gradually destroys all their power to respond to that purpose. It makes the Soul itself such that it cannot answer to the Divine attraction, as the Divine Love calls unto it. It makes its path to the Divine Presence gradually impossible, through destroying all the spiritual essences sent forth to help the Soul along the path to the Divine. It makes that path such that the Soul refuses to travel along it, because it finds no nourishment for itself. It makes the path such that, though the Soul

would fain seek the Divine to enter into rest, yet it finds nothing but thorns and briars strewn along it, so that there is not only no rest, but there is for the Soul perpetual unrest and sorrow. It makes that path full of thorns of the worst kind—thorns whose jagged points pierce even unto the Soul. It fills that path with briars of the most injurious nature ; because, whilst they profess to be even like the sweet-briar of the field sending forth refreshing, they are nothing but enemies of the Soul. They absorb all the strength which the Soul gains through any fellowship it may be able to enjoy. They beset the Soul along the whole of the way. They live upon its nourishment. They live upon the very life of the Soul itself. They are of those enemies whose coming into the Vineyard destroyed the Vines. They are of those elements whose nature was even as wild grapes. They are of those elements of which the Christ spoke when he said, "Woe unto those through whom offences come." For their nature is of the evil which overtook this world and all its children ages ago. They are of those elements spoken of by the writer of the Apocalypse when he said, that he beheld even the evil thing whose nature sought to oppose itself to the Divine, fall from the very Heavens. They are of those elements whose nature no man has ever understood, nor even imagined possible. They are of those elements whose nature was entirely opposed to anything within the Kingdom of the Divine. They are also of those elements whose nature may be witnessed constantly amongst the various peoples.

HOW THE SOUL KNOWS ITS HERITAGE.

The state of the Soul means the condition of its spiritual being. It indicates what it is before the Divine. It speaks of what heritage it has before the Divine. It speaks of that heritage as one whose nature belongs to another Kingdom than that of the mind. It indicates what that heritage is. It shows unto the Soul the kind of nature which that heritage should be when it stands before the Divine. It makes manifest unto the Soul how that heritage has to be cherished for the Divine. It shows unto

the Soul that the heritage must ever be kept pure and sacred before the Divine. It makes manifest unto the Soul how that heritage has been used by it. It makes manifest unto the Soul what is meant when the Divine Love seeks it. It shows unto it that the Estate which it must seek is not one to be found where the mind rules. It likewise shows unto the Soul that the mind ruling in this world is fraught with constant peril unto itself at every turn. It shows unto the Soul how that peril is to be avoided by seeking only to know the Divine. It makes it quite obvious unto the Soul, wherein lies the danger of losing itself. It makes it quite clear that the danger lies within itself in not constantly seeking only the Divine. It makes it obvious that the only way to save itself from being over-ruled by the mind, is to seek ever more and more the Divine. The way then for the Soul becomes quite clear. That way will become clearer every hour. That way will be unto it the way of the Divine. That way will be such as no man would choose for himself to walk in, because of the hardships of the journey ; for that way must ever be unto the Soul one of trial and tribulation, whilst it has to move across the wilderness of this world. That way may not be the way which it would ever choose, because it may have to make of itself such sacrifice, that there will be no room left to harbour within its Sanctuary any other image than the Divine. For when the state of the Soul is altogether unto the Divine, then there is no room for any other image. But should the Soul harbour any other image than the Divine within its Sanctuary, then in the degree that it does so, is it in a false state. And in that false state it gathers unto itself many images whose nature is neither of nor from the Divine. It gathers these images unto itself as it journeys through this world, from the rulers of this world. It then sets these images up within the Sanctuary as such as must be kept sacred. Then it comes to even bow down unto them. For when once they have displaced the Divine in the Vision beheld by the Soul from the high seat within the

Sanctuary, then it becomes easy for the Soul to seek the life which the graven images represent. Nay, so much may the Soul be carried away by these graven images, that it may even also descend from its own Kingdom unto the plains where the life is sought which the graven images represent. Yea, the Soul may even go out beyond these plains unto "the far country" whose life is that of "the outcast." It may verily go even unto that land whence no traveller ever returns.

HOW THE SOUL'S STATE IS MANIFESTED.

The state of any Soul will therefore be that state in which it is at any time before the Divine. It will represent how the Soul has made use of its heritage. It will likewise show where the Soul has been living its life. For when the Soul passes into the various experiences which it has lived, then the true state of its life is made manifest unto the Divine. It is then seen what were its own desires as it passed along the paths of this cosmos. For all its desires will be found written upon its walls. All its purposes must appear quite manifest, because its desires will have engraven themselves upon these walls. It will be quite apparent unto those who are dwellers upon the Kingdom of the Divine, what were its real meanings as it sought its life upon this world. For unto that Kingdom only may the Soul be opened so that its history may be read. For only unto such as are like the Divine in nature, may any such sacred mystery ever be made known. And thus it happens, that, when the judgment spoken upon any Soul is to be made manifest, those only who are of the Divine nature may know what the estate of that Soul may be. They alone can enter into its Sanctuary to read its life history. They alone may be entrusted with such a sacred burden. They alone may be entrusted to read that history aright. And they alone may be entrusted to minister unto the Soul within the Sanctuary. For they only may be entrusted with its sacred lore. They alone are able to understand its many pilgrimages. They only are in a state to speak unto it for the Divine. They only are able to speak

unto it such words from the Divine which will be as healing unto it. They only are the true healers of the Soul. For through having themselves sought the Divine Love even into growing up into His image, they are able to give help to the Soul. They have no other work to do but to minister unto the Soul.

HOW THE SOUL GOES AWAY FROM THE DIVINE.

The state of the Soul is that condition in which it finds itself when it awakens to the fact that the Divine Love seeks it. By that, we mean, that the Soul can only know its own state by this means. It can only come into a consciousness of its own condition before the Divine, as it realises the meaning of the Divine Love. For until that Vision becomes its own, it cannot know anything concerning its own estate. And only when it arrives at the consciousness of the Divine Love, can it know how near it is unto the Divine. For the Soul cannot know everything even concerning itself, except it also knows that state known as that of the Divine. For, to know in a Divine sense means, not to know from the mind which seeks for its history in outward phenomena and in traditional history, but only to know from the Divine Kingdom, from which everything which savours of the mind is excluded. For when the Soul seeks to know from the Divine, it seeks to know only as the Divine. And when it so seeks to know, then all other seeking is laid aside by it. For, if the Soul once arrives at that state when it knows from the Divine, every other path along which the mind may seek out its history, becomes unto it only a path of sorrow.

But should the Soul ever arrive at that estate in which it fails to respond unto any of those precious and gracious influences flowing out from the Divine Love, then all its ways become changed. Its own power to respond unto the Divine Love will grow less and less, the further away it remains from the influences of that gracious Presence. Its own seeking will grow less and less in its intensity as it persists in the outward path. Nay, every time

it fails to carry out its own best desires, will but carry it further away from the shelter of the Divine. It must needs then be that any Soul which persists in going further and further away from the Divine, will at last arrive at a state in which it will find it impossible to return. It will arrive at that estate known as "The land of the Magdalene." For the land of the Magdalene had no reference whatever to a mere physical condition. It had nothing in its nature concerning even the life of the Soul as that life is lived upon the earth, but only to an estate in which the Soul itself was seeking for a life away from the Divine, where everything of a spiritual nature was unknown. It spoke of that estate as "the outer darkness." But there was more in its meaning than "the outer darkness," for it contained within itself reference to that state when the Soul even seeks such a life as was represented by that of the Canaanite. Nay, so full was its meaning, that it also embraced that state known as the "The land beyond Jordan."

HOW THE SOUL MAY BE LOST.

The state of the Soul must therefore become one of the most engaging things for its own consideration. It must come to view its estate before the Divine as the most important of all things. It must seek to discover where it is. For unless it does so, it will endanger its very being before the Divine. It must flee unto the Divine for refuge, because only there will it find what it requires. It must seek out the Divine Love whose streams of Life flow continually towards it with a view to helping it unto the Divine Estate. It must appropriate from that stream of Divine magnetic force, all the nourishment which it requires. Nay, only by living in the flow of that stream will it ever be able to endure. Nay, it must not only live in the flow of that stream whose magnetic forces become unto it its very life, but it must seek to appropriate those forces.

If it should happen that a Soul will not so appropriate these forces as to keep itself replenished, but persist in only seeking to become replenished as the result of

remaining within the flow of these magnetic forces, then the time will come unto it, when it will not be able to remain within that magnetic flow, but must seek to move away from the Divine. For when the Soul once moves outside the stream of the Divine Life which flows unto it, it finds that the way back is almost impossible. If it should still have desires unto the Divine so as to cry unto the Divine Love for help, then it may be aided to return by those who are appointed by the Divine unto this very difficult and very serious ministry. It may be helped back into the flow of the Divine Life-stream, so as to enable it to find nourishment, but even then it will suffer great loss unto its estate. For it will find that its going out from that life-giving flow of Divine magnetism has weakened its forces. For the very act of going away would tend to show that the Soul had lost much of its own inherent magnetic qualities. For, by moving away, it would show that its own desires were not such as the Divine Life-stream sustained, and thus make manifest what must have been growing upon it for ages. Nay, when any soul finds that it cannot any longer be refreshed from the Divine Life-stream, then it must needs be that it perish.

HOW THE CHRIST - SOUL DESCENDED.

This state of the Soul was one into which the Christ descended. He had to find the conditions to realise what the Soul felt when it moved away from the Divine. He had to seek for some means by which to reach down even unto "The land of the Magdalene." He required such conditions for Himself as would enable him to be absolutely secure against the awful disaster which overtakes the Soul that moves away from the Divine. He required the conditions in which He would be able fully to sense the Soul's estate, even whilst He Himself was protected. He required the conditions which would enable Him to find out the reason why the Soul failed to respond to the Divine attraction, even whilst He Himself was so sphered from the Divine, that there would be no fear of Him failing to return. Nay, the conditions had to be so provided that,

whilst he went into the very estate of the Soul, He yet never was in danger. And, had not these conditions been carried out all through the sad and terrible Sin-offering, the Christ would verily have also perished. For when He gave Himself to live such lives as men and women live, He entered so fully into these estates in order to know them from actual experience, that on more than one occasion He almost dissipated His very life-stream. For he entered so fully into the sorrows and anguish of these states, that He was almost consumed by them. So fully did He enter into these states, that He was even as one who sought them. Nay, so fully did He enter into one of these states, that he almost perished. He went down into the hell of the Canaanite that He might learn the nature of the evil by which it was afflicted. He went out beyond the land of that state known of in more ancient ages as "The land beyond Jordan." He thus sought to understand even unto "the uttermost," why the Soul was hindered from returning unto the Divine Love.

If any proof of an historical kind were required in order to testify to the truth of our statements we have none to offer. If there could have been any proof concerning so deep a mystery of anguish unto the Christ's Soul, verily it would have been destroyed along with the rest of the Logia. If any one could desire any such proof in mere historical statement supposed to have been written more than eighteen centuries ago, it must needs show that they have never seriously viewed the statements in the Records concerning the nature of the Christhood. If anyone still needs such untrustworthy evidence, then it must needs show that they seek for the living amongst the dead. If anyone should say that the presentation of the Christ under such conditions as are implied in going out even unto that land beyond Jordan, was a degradation of His beautiful Christhood to descend so low, then we must only await the hour when all these mysteries shall be unfolded unto those who require them. For when he shall appear unto those who look for the healing which He has to give, then shall they understand how even He

could descend so low, and yet remain absolutely pure in Himself, and free even of the evil whose state he had entered into. Nay, when the Soul rises out of its material state unto that of its ancient heritage, so that it may once more be able to understand how the Divine Love could so act on behalf of His Children, and likewise to understand the nature of the Sin-offering itself ; then will it no longer wonder at the gracious manifestation of the Divine Love.

J. TODD FERRIER.

A VOICE FROM THE PAST.

O Lord whose Love has found me even when a dweller near the City of Darkness, thou shalt ever find me even unto the ends of the Earth.

Thou searchest out for the Children even unto the uttermost.

Thou triest the reins of the Mind when thou dost so search for them.

If I should go out unto the remotest parts, even there shall Thy Hand hold me.

If, when the Soul is overwhelmed in the Darkness it maketh complaint unto thee, Thy Light shall find it even amid the Darkness, to lead it home again.

If my path should take me down even unto the hells where my Soul shall languish, even there shall Thy Holy Presence within the Sanctuary bear me up.

If, when the path leads me even unto the Land where Thy Holy Presence may not follow, nor where Thy Holy Spirit may be found ; yet even there shall Thy Great Love find me, and bring me home again.

SEEKING UNTO THE UTTERMOST.

The Word of the Lord seeks even unto the uttermost to recover the lost Soul : it knows no weariness in its search amid the wilderness of this world.

The Word of the Lord seeks even unto the Land of the Darkness, that it may know what it means when the Soul enters into that state.

The Word of the Lord seeks unto that land whence, as yet, no traveller has returned, that it may know the meaning of the Soul's perpetual absence.

The Word of the Lord seeks out the Soul even unto the land whence no Streams of Life may flow from the Divine.

The Word of the Lord seeks out the Soul unto that "far Country" whence no traveller of himself returns.

The Word of the Lord seeks out the Soul even unto the Desert amid which there are no Healing Waters.

The Word of the Lord ever seeks the Soul at all times, so that it may impart unto it the Bread from Heaven.

The Word of the Lord has always thus sought out its own ; it has ever sought them to impart again unto them all the Wisdom from the Divine Kingdom which once they knew.

The Word of the Lord must ever be heard by the Soul itself, and not simply from the Mind whose office it has ever been to degrade and destroy that Word.

The Word of the Lord is ever pure in all its meanings, even when it seeks out the Soul unto the uttermost parts of this world.

The Word of the Lord was pure even as it sought out the Soul by means of Him who gave his Soul to be an Offering for Sin.

EDITORIAL NOTES.

THE
LAND
BEYOND
JORDAN.

The way to understand how it was possible for the Divine Love to seek out the Soul even unto "The land beyond Jordan," is, to think how one would act towards the object of their most sacred love. To think of any Soul loving another in the fullest and truest sense, at once pre-supposes that such love would give itself even unto the uttermost on behalf of the beloved one. It might indeed happen that the manifestation of such a love would take the one who had so loved, even unto "The land beyond Jordan." It might so happen that the one who was so much beloved, had gone out unto that state. And it might happen that that state had to be found by the one who so loved, ere the object could be awakened unto the fact that it was so greatly loved. And it might needs be, that the seeker for the loved one had to enter even into the state, so as to find what was preventing the beloved one from responding unto so great love. Nay, it might so happen that the one so beloved could only know the wealth of the other's love, through that love seeking to make itself manifest even amid the awful conditions in which the loved one was found. For to enter into the state of any Soul, need not mean that the one who does so becomes partaker of the evil. It need not mean that the seeker so enters into the conditions as to be a partaker of them. It need not mean that the beloved one has gone actually down into all the evil of the state. It need not imply that any of the gross evil has overtaken the Soul. For, it is possible for a Soul to be born into conditions in this world, whose nature are exceedingly loathsome unto it. It is possible for a Soul to seek even unto "The land beyond Jordan" without defiling its robes of inherent purity. It is possible for a Soul to seek out its beloved one even unto that land, and yet remain quite free from the awful conditions of the mind which seeks it out. It is possible to find that land anywhere on this world, even when its physical plane is left. It is possible to find that land after the mind of the brain is broken in pieces, because it is a state of the mind of the Soul. Nay, so much is it a state of the mind of the Soul, that it is owing to its entirely spiritual order, that the Soul, when it has once entered it, finds it almost impossible to return.

THE
NATURE
OF THAT
STATE.

The only way to understand the meaning of what is implied by the Christ's Soul going out beyond "The land of Jordan," is to try and conceive of all His action as done from the plane of the mind of the Soul. It must be that the brain-mind fail to grasp the full significance of the action of the Christ when He went down into that land beyond Jordan. For the brain-mind cannot relate those things which are of the plane of the Soul. It cannot apprehend anything which has no relation to this world. It must needs be that the brain-mind should object to any meanings being given concerning that awful state known as Jordan, because it was the generator of that state within the mind of the Soul. For, it was that mind whose nature is of the evil which was done unto this world and all its children when they were as yet pure before the Divine. It was that mind whose nature we may see expressed everywhere as the interpreter of this world. It is that mind which has ever betrayed and led the Soul into captivity. And so, when we think of all the conditions of the world to-day, we cannot think of them as other than the expositions of the desires of the mind of the body. And when we look out upon the world to witness how that mind has led the mind of the Soul, the picture is appalling to behold. Nay, so fully has the mind of the Soul been betrayed, that it now finds it hard to return unto its Spiritual Estate. For to have been betrayed by the brain-mind into going away from the Divine Love into seeking the exposition of that Love on its own plane of matter, shows how that mind understands anything spiritual. It shows that that mind would verily degrade the most holy and sacred Mystery to have only a physical meaning. And, it must make itself manifest unto all who are able to receive it, that what the Christ did when He had to take upon Himself such bodies and minds, was, not to go down into the very midst of these states known as "The land beyond Jordan," but that He was born with a body and mind already in these states. And it was as the body and mind grew and unfolded, that He came to know the meaning of the terrible state into which He had entered. Yea, it was as He awoke to the awful consciousness of that state whose nature was even as the evil thing which went out from the Presence of the Lord, that He uttered the terrible cry whose anguish rent the very Heavens.

HOW
CHRIST
ENTERED INTO
THAT STATE.

The only way therefore to understand how it was possible for the Christ to enter into such a state after He left this world as the Christ, is to try to enter into the meaning of the act by which He took upon Himself a body in that state. To put ourselves in that position is to place ourselves where we may arrive at a fuller knowledge of all those conditions into which the Soul is born to-day. For by doing so, we shall understand how it is that some Souls seem to have such an evil heritage. We shall understand better the meaning of so much that now appears strange. For, when the Christ went down into the state known as "The land beyond Jordan," He went down through the mind. The state is not necessarily physical. It may be found within the mind itself. It may be found even within the mind of the Soul. For it is not such as may be supposed, but only a state from which the Divine is banished. For though it had its origin in the brain-mind, yet might it not be other than a spiritual state from which all spiritual light is excluded. And though the mind might enter fully into that state by means of the body, yet might the Soul remain absolutely pure in itself even whilst it sensed that state, and had to endure the unspeakable anguish born of it within the mind. Nay, it was possible for the Christ's Soul to enter into that state through the mind of the body and yet remain in Himself pure and free from the evil; yea in even that state whose nature is "the outer darkness," (whose meaning may be found in the article on The Lost Soul), whose fellow-state is spoken of as that of the Canaanite where the Soul has found for itself a place unto which no Divine magnetic healing flows, whose fellowship was amid the wilds of the desert where nothing could live of a spiritual order, nor any one reach unto it from the Divine. For when the Christ's Soul entered into such a state, He remained free from the state whose conditions He was able to fully sense. For, as He sought to go down through the mind and the body into that state, He found that it was so terrible that He could not dwell in it even for many hours at a time, because of the awful anguish which it generated within the mind. For it was of such a nature that He could hardly endure to even suffer it as part of the Sin-offering. Nay, so fearful was the awful anguish arising out of the conditions, that He sorrowed even unto the last of the days of the Sin-

offering. For, when once He awoke to the meaning of the state in which He was, then His whole being anguished. Nay, it was through anguishing that He almost dissipated His very Soul. Because His anguish was so pure, so free from anything in the nature of those who might sorrow merely out of the sense of the loss which had come to them, and was born within the Soul from His love of the Divine Love whose Presence He had to lose for a time. And so profound was that anguish even all through the remaining days of the Sin-offering-life when He entered into that state, that He continued to have the most unspeakable horror of it ever approaching unto Him. Nay, so great was the anguish of His Soul as He bore the burden of the state, that He nearly went out as He anguished before the world, because it consumed all His spiritual energy.

* * *

THE WAY TO
UNDERSTAND
WHAT
CHRIST DID.

The way to understand how it was possible for the Christ to enter into such conditions, is to seek to enter with all the being into the position of the one who sought out its loved one even unto the uttermost. For by so entering sympathetically into that ministry of one Soul unto another, the reader will be enabled to enter into truer sympathy with what the Christ did. He will be the better able to understand that love which led the Christ to enter upon such a sad and sorrowful mission. He will then be able to enter into sympathy with Him as the various lives are made manifest. And he will see in these lives nothing of the evil of the state into which the Christ entered, but only the love. Nay, he will witness how the Christ ever rose out of all these states as the result of the very love which He had. He will see Him rising out of these states through the love seeking for the manifestation of the Divine Presence. He will behold the Christ arising out of the evil states into that Estate known as Christhood. Nay, so much will he become impressed by the nature of the anguish of the Christ as He passes through these states, that he will know that such anguish was not born from anything in the heart, nor any fear of the lower mind, but only as the result of Him having to endure the burden of the state as a pure Soul. Nay, so impressed will he be with the awful nature of the anguish, that he will enter into sympathy with the Soul in its anguish. He will be so fully impressed from what he witnesses of

the awful nature of the anguish, that he will see in it, not any mere human sorrow over wrong, but the love of one who loved even like the Divine Love. And he will behold in it a testimony to the reality of the Divine Love seeking all His Children. He will see in it more than a testimony unto the reality of that Love seeking the Soul even unto the uttermost ; for he will behold His love as a love born from the Divine. Nay, he will at length arrive at the conclusion that such a love must have been from the Divine Himself. Yea, he will believe no longer that the love of the Christ was other than from the Divine. And he will see how that gracious act on the part of the Christ when He purposed to offer His Soul as an Offering for Sin unto the Astral kingdom to be buffeted by it, and to receive from it the very impressions which that kingdom makes upon the mind of the Soul, so as to know from actual experience all the awful things written upon that kingdom, became a most beautiful exposition of the Divine Love. He will witness that Love actually entering into the very states wherein the Soul has been so long held captive.

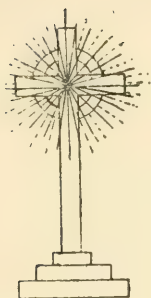
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HOW TO
UNDERSTAND
THE
DIVINE LOVE.

The way to understand how the Divine Love could enter into such states so as to feel even as the Soul must needs feel in them, but in a degree intensified unspeakably because of the beautiful purity of that Love, is then to enter

into full sympathy with the anguish of the Christ as He bore the sad load. The way unto the understanding of the Christ bearing the burden of the terrible states into which He entered, must be the way of understanding how the Divine Love sought out all the Children of the Father. The way to the understanding of the Divine Love as it seeks to recover the Soul from the evil state into which it may have fallen, is to know how the Christ went down into all the states wherein the Soul has sought to dwell. But to know how He entered into these states in order to know by a true experience of them what they were like, and by remaining all the while of the Sin-offering pure in thought and purpose within the sanctuary of His Soul, may not be so easy. Because men and women judge of any experience which the Soul may have to pass through, according to the judgments of this world. They judge of any act from the plane whereon its phenomena occur, and imagine that it can have no deeper

meaning than they are able to witness. They judge after the judgment of this world, and its judgments are all born from the very plane on which the phenomena occur. They thus know nothing of the hidden forces whose phenomena they have witnessed. They thus miss all the meaning of the phenomena, because they are quite unable to relate them to their true cause. They thus misinterpret the phenomena because they know nothing concerning the hidden meanings within the Soul itself. Thus have they misread the history of the Soul as it has made itself manifest amid the various states. Thus have they failed to perceive what was the true meaning of the various phenomena made manifest by the Soul during its terrible history. And thus will the judgment of the world be against Him who left the glory of that Kingdom whose nature is so pure, in order to perform the ministry of love amid the most corrupt and corrupting conditions, so as to know for Himself what it was that made the path back to the Kingdom so hard. The way to know how He remained pure, is to know that He rose out of the most terrible states in every life, into that of Christhood. *But to know why He remained pure in all the states into which He entered, is to understand the nature of the love which He had.* And to understand the nature of that love, is to know that it could not desire anything which these states might give unto it. For the Divine Love which was in Him, was beyond being degraded into seeking for its life in any of these states, but rather was ever seeking to rise out of them from the moment when the Soul awoke to the realisation. Nay, so pure was His love even amid these various states, that it ever languished. Nay, so pure was His love even as He descended into the most shameful states into which the Souls of the children of this Earth had fallen, that so soon as ever the Soul awoke, there was anguish.



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THE ALTARS OF SERVICE.

*How beautiful are Thine Altars, O Lord of Hosts!
They are found within the Sanctuary where Thou dwellest.*

*O Most Holy and Ever Blessed One! My very Soul is
athirst for the Courts where Thy Presence abideth, that I
may dwell in Thy Presence, to serve before Thee for
evermore.*

*Those who abide within the precincts of Thy Courts in
service unto Thee, go from Strength even unto Strength:
thus do they appear in Zion.*

*Those who pass through the Valley of Weeping wherein
no Wells of Life are found for the Soul, make it even as a
pathway unto Zion.*

*The Lord is their Sun and their Shield: He giveth
unto them the glory of His Grace: there is no withholding
of His goodness; it ever floweth unto all who seek His
Ways.*

*The Lord even anointeth them with the Oil of His Grace:
He giveth unto them of His Love and Wisdom, that they
may minister for Him all their days, in a ministry of love
wards to His Children.*

THE CALL OF THE SOUL.

THE hour has arrived when those who were the ministers before the Lord in the Office of the Cross, must arise out from the darkness which has overtaken Jerusalem. They must arise and return unto the City whose foundations are laid in the Estate of Christhood. They must no more remain as strangers and sojourners in a weary land; because they have to be all gathered out from the darkness, so as to live upon the planes where they may once more hear the glad messages from the Divine Kingdom. No more must they go out into the darkness, nor the true path ever again be left, lest they should not be able to return. No more must they endure at the hands of the great evil things which befell them when they went down into the hells which had been generated to receive them. No more must they go out from the Divine Presence before Whom they shall minister again for the children. No more must they follow the path whose ending is in the Valley of the Shadow of Death; for the true path shall be now made manifest unto them.

They shall find that path to be the one along which the Christ Himself trod when He gave unto this world the Vision of true Christhood, so that the Soul might find its way back unto those ways whose paths led unto the knowledge of the Divine within the Sanctuary. But they shall find the path to be all that He said it would be. They will soon discover for themselves that to seek Christhood will mean that they will be quite unable to seek after any other estate in this world. For when He spoke concerning the realisation of such an Estate He likewise spoke of the hardship of the way. When He pointed out unto those who sought for that Estate, how difficult it was to reach, He knew how hard the way was without all the additional hardships imposed upon the Soul through its sojourn amid the planes of the darkness of the City of Jerusalem. He knew all that it meant to arrive at the Estate. He was Himself one of those who had risen up from the planes of The Bethlehem of one of

the Celestial planetary systems, and therefore was well acquainted with the path along which the Soul had to travel upon the planes of the Spiritual and Celestial Heavens ere it reached the Estate of a Celestial Christhood such as His was. He knew how difficult that path was even on such pure planes. He knew that to reach unto the Divine knowledge as expressed in the Divine Wisdom and Love, meant that the whole being must have this one great end in view. He knew that to ascend the Spiral Staircase or manifold planes of the Heavens, the whole being must be given up to the service of the Divine. He knew that to ascend on to the various Mountains of the Lord from which the land of Beulah might be viewed, meant the giving up of even the very Soul itself unto the Divine. He knew how these very Mounts of Ascension meant for the Soul many ages of travail upon the Spiritual Heavens ere they could be climbed. He knew how greatly a Soul might desire to ascend these various Mounts, and yet not find itself strong enough to undertake the task. He knew how very hard it was for the Soul to rise out of even such pure conditions as were found upon the planes whence He Himself first found His conscious being, and how great was the journey which it took when it set out to seek for the realisation of the Divine as for One whose Presence would evermore be its portion. For, when we speak of the Estate of Christhood such as the Christ had attained unto, we mean so much more than a merely human manifestation of that Christhood; we mean all that such an Estate meant upon the Kingdom of the Divine; we mean all that the Estate implied of realisation of the very Divine Being Himself within the Soul. And He knew that such an Estate was possible only after long and arduous toil up the steep Ascents. And, therefore, when we read that He was even as the Divine in His nature and His love, we may understand what that means concerning Him. We may know that His nature was even as the Divine, and His love the exposition of the Divine Love unto all His children.

THE TWO-FOLD CHRISTHOOD.

The Estate of Christhood unto which the Christ first called the Soul, was not unto that Divine position ; He only called it unto such a Christhood as the Soul was able to enter into. For He came unto both His own Flock, who knew in their Souls a Spiritual Christhood, and unto the sheep of this world who were then only able to understand a Human Christhood. When He addressed the Soul, He spoke concerning the Kingdom unto which it by nature belonged, and counselled it to seek unto the finding of that Kingdom within itself. When He spoke unto those to whom He unfolded the Mysteries of the Kingdom of the Heavens, He always addressed them as those who had once known these Mysteries ; but when He addressed Himself to the many, He always spoke in general terms, lest they should take anything which He had to teach, and bring it down to mere personal and earthly meanings. When He addressed the Soul direct when anyone sought to understand what it was that He meant, then He always gave unto it a picture such as a true Human Christhood implied ; but when He spoke to those who had assumed the burden of the Cross that they might seek unto that more Spiritual Estate known by Himself as He dwelt amongst them, He always gave the Soul a message direct and emphatic, as one who had already known that Estate in the past. For when speaking unto them concerning the influx of the Divine, He said that the Holy Spirit of Truth, or Divine Presence, would again come unto them. He even said unto them that He had once been known by them. Nay, He even told them that whilst they were able to receive that Holy Presence whose dwelling within them would assure them of that Estate where the Divine is known by the Soul ; yet the world was not able to receive such a Divine Presence, because it knew Him not. For that Holy Paraclete within the Soul, was the sure testimony to the realisation of Spiritual Christhood. And so the Christ ever called those of His own Kingdom unto that Divine Childhood

which once they knew before the Father, whilst He called all the Children of the Father within the City of Spiritual Death, unto a true Estate of purity in which they would be able to realise something of the Divine Love within themselves, and thus express it in lives of purity. He called them all to a purity that implied everything concerning all the conditions of life ; a purity that meant purest food and drink ; pure desires in the body ; pure ambitions in the mind ; and perfect purity of intention in the heart. Nay, even for them there had to be the perfect surrender of all that they were, unto the Divine way of life.

THE PURPOSE OF THE CHRISTHOOD.

The Christhood was thus lived unto both ends—that it might accomplish at once the Regeneration of those who had been as the Christ, unto the Estate of Spiritual Christhood ; and the Redemption of all the children of this world unto the true Human Estate. It was lived as a Human Christhood for those who were ready to enter through the door into the Sheep-fold of the Estate known as Human Christhood ; and it was presented as a Spiritual Christhood unto those who were able to receive its deeper meanings, and to follow them. It was lived as a Human Christhood to show the nature of that life which should be lived upon the planes even of this world, and unto which it called men and women ; and it was so lived that any who saw Him in the Estate, might have no more doubt as to the meaning which He attached unto it. For His own life was so pure in its ways and its living, that the Christhood found exposition by means of them. Nay, in order that there might be no mistake concerning the kind of life unto which He called them, He spoke unto the Soul of the need that it should purify itself even as the Heavenly Father was pure. Yea, on more than one occasion when one asked Him how to find the Kingdom, the seeker went back appalled by the conditions which the life imposed upon the body, mind, and heart. And unto those who only sought that life so that they might have the Wisdom of the Divine as a mere

knowledge, did He present the Christhood as an Estate whose nature none could enter into unless they sought it alone out of a pure love for the Divine, and not from ambitious pretensions ; lest when they had found all they desired, they might only appropriate the Wisdom unto such ends as had been so often done in past ages, and thus bring down the Mysteries concerning the Divine to possess only personal and material meanings. For there were those who sought out what He had to impart, who never meant to live the life of absolute purity in body, mind, and heart. But unto all who truly sought out the Divine, He gave His messages from the Father. And these messages had their very foundation in Perfect Purity ; and they called the Soul unto the like state.

THE ONLY TRUE WAY.

The true way to the realisation of the Estate of the Christhood, must ever be the way of the Christ. And the way of the Christ was one of perfect abandonment of His whole being unto the service of the Divine. And the perfect abandonment of His being to the Office of the Cross, meant, that all His life was spent in service for the Divine. But in the performance of that Office on behalf of this world, He had first to make manifest the true meaning of the Estate. And in doing so, He revealed *a new kind of life* to this world. It was a life so pure and free from everything born out of the conditions amid which He had to perform His ministry during the manifestation of the Estate, that, though a very few earnest Souls who were seeking for the Vision of the Divine, gathered around Him to learn its way ; yet it was not a life whose presentation commended itself to those who sought the full realisation of their life by means of the conditions of this cosmos. Because, it was a life that necessarily excluded all those things and conditions in which this world rejoices. It was such a life that none but those who were pure in heart would desire for themselves. It was a life such as no one would desire who was not prepared to purify their life in every way, from the innermost desires of the Soul, to the lower desires of

the mind and the body. And as few were desirous then of seeking for such perfect purity of estate, the real followers of the Christ were few.

The way to the true realisation of the Estate of Christhood must ever be that of the Christ. It is the way of purity in Soul desire; the way of the Soul's desire passing into realisation through the purification of the mind; and the purification of the mind making itself manifest in purity of living. For only in this way may the Estate ever become a possession unto the Soul. Only in this way can the Soul enter into its own true heritage. For the true heritage of the Soul is Christhood. The full unfoldment of its life is the life of Christhood; and that unfoldment of its truest life will alone bring unto it the realisation for which it yearns. This true realisation within the Soul will then bring unto it the Vision of the Divine. For, when the Soul enters into the heritage of Christhood, it arrives at that knowledge concerning the Divine which is spoken of as the Divine Wisdom and Love. And the Vision unto the Soul must ever be one of great sacredness. It must be ever one of great and pure meaning for the Soul. It must be always a Vision whose beholding calls the Soul unto the service of mankind by means of the service of the Cross. For it is the Vision of the Divine whose Wisdom illumines the Soul that it may go forth bearing its light amid the darkness where dwell the sons of men; and whose Love fills the Soul only that the Soul may be another vessel wherein the true Divine Love shall be ever kept. And it must always be brought forth for the Divine Service, when the Voice of the Divine is heard within the Sanctuary of the Soul calling it to go forth to bear the Office of the Cross. For the Divine Vision within the Soul which becomes known unto it when it attains the Christhood Estate, is one that means that the Soul has now to go forth bearing the burden of an Office whose nature is unlike any other, because it speaks of a service whose character is absolutely Spiritual.

J. TODD FERRIER.

THE PATHWAY OF A CHRIST.

The Way of a Christhood is the Way of the Cross: it is a path whose every step is laden with the holy meanings of Divine burden-bearing.

The Way of the Cross lieth athwart Gethsemane with its anguish, and Calvary with its cruel world-crucifixion.

The Way of a Christhood is the Way of the Cross: its path lieth through the Valley of Weeping in the which are found no Streams of refreshing for the Soul.

The Way of the Cross is the Soul's Via Dolorosa: it is so narrow and rugged in its pathway that, as the Soul treads it, it finds it a path whose every step gives pain.

The Way of a Christhood is the Way of the Cross: it is the pathway to the Agony where the Soul finds itself forsaken even by all it has loved on this world, and led unto death.

The Way of the Cross is the path wherein lurk all those evil things whose nature it is to persecute the Soul with their hate.

The Way of a Christhood is the Way of the Cross: it is the pathway along which the Soul journeys on its way to the Divine.

The Way of the Cross is the Way by which the Soul arrives at that Blessed Consciousness of the Divine Presence within its own Sanctuary.

The Way of a Christhood is the Way of the Cross: it is the pathway unto the knowledge of the Divine Wisdom and Love.

The Way of the Cross is the Way along which the Soul of the Christ travails.

The Way of a Christhood is the Way of the Cross: it is the only way of true service unto the Divine.

THE CHRISTHOOD FALSIFIED.

THE time has now come when all who have attained unto the consciousness of their Divine Childhood, must leave the City of Jerusalem. To leave that City does not mean that they are now to pass over from the state in the physical form, but that they are to enter fully into the state whose nature we have shown to be that of Christhood. They are still to remain amongst the sons and daughters of men in order to become unto them as their Redeemers ; but to do so means that they must leave entirely every state within the City of Jerusalem whose nature is opposed to that of Christhood. They must forsake every way of man, seeking only the way of the Divine. They must forsake all the ways along which man would lead them, so as to be able to tread with certain step the Highway to Zion. For the hour has come in the which all who went out as the Christs from the Kingdom of the Father, shall hear His Voice whom they once knew on that Kingdom when as yet they were all serving before the Divine as His ministers, performing the Office of the Cross. The hour has arrived for them to awaken unto the consciousness of who and what they were when they served before the Lord as His Christs. The hour has fully come when they must awaken, and arise, so as to make manifest once more unto the sons and daughters of men, the nature and ministry of Christhood.

It was for this purpose that the Christhood of the Master was lived. It was for this purpose that He came into this cosmos. It was unto this end that He made His Soul even an Offering for Sin. For by His beautiful Christhood they were to have been awakened out of their long sleep amid the graves of the City of Death. By it were they to have had restored unto them the Vision of what they had once been before the Divine. But because the Vision was destroyed through the conduct of those who presented the Christhood under the form in which it may

now be found within the four Records which purport to give a true and faithful portraiture of Him who lived the Christhood, the Vision became lost for the Soul. Nor was the Vision only lost for the Soul of those who had once known the Estate, but also for those who were to have been gathered into the Fold by means of it. Nay, the Vision was not only lost, but the presentation was such as to give unto the Soul a false picture to learn from. And thus was the true Vision of Christhood obscured, whilst a false vision was presented. And in this way were those conditions generated whose evil results may be witnessed even unto this day in all the religious strife with which the air is still full, concerning Him who lived His beautiful Christhood in order to bring unto this cosmos, not a sword, but the peace of a great pure love. And in this way were all The Children of the Kingdom deprived of the Vision essential unto them, so that they might not be able to see how the true path was obscured, how it was turned into another way whose ending was always amid the graves (or the material conditions of living) of the City of Death. And likewise in this way were those deprived of such a view of true life as Christhood implied, who had arrived at the Estate when their Souls were ready to rise into that most blessed realisation.

WHAT THE CHRISTHOOD BECAME.

The Christhood was lived entirely unto that blessed end. Its purpose was Divine. It was born from the Divine. It was the interpretation of the Divine. It was the exposition of the meaning of life lived unto the Divine. It was the exposition of all that the Divine life meant for the Soul. It was the interpretation of that life upon the planes of this world. And it was likewise the exposition of all that that life meant by way of service unto the Divine. It was the interpretation of the Divine purpose concerning His Children; yet it became only a manifestation of supreme love on the part of one of the Christs, rather than the exposition of the Divine Father as He seeks out all His Children. It was the most beautiful testimony which could have been given unto this world of

the Divine Love towards it, and all who dwelt upon its planes; yet it became only the exposition of how that Love was not unlike the nature of Him who had been portrayed by the writers of many of the Jewish records,—One who demanded a sacrifice for sin, and as the ground of the Soul's forgiveness; and who could not find it amongst the sons and daughters of Jewry, but who must needs send unto this cruel cosmos His own most Beloved One, to live and die in order to remove from the Divine Face a cloud of darkness whose nature is spoken of by most writers in the Bible as that of *Wrath*. It was the most beautiful manifestation of the Divine Life and Love in one who knew both with a fulness whose measure was not such as men have vainly imagined, even where they have believed in Him as in the Son of the Highest; and yet it was changed into a mere dramatic presentation of how the Divine Father would not receive any of His Children, until the supposed darkness had been removed from His Face.

WHY THE CHRISTHOOD WAS DESTROYED.

The Christhood was destroyed for the very purpose of preventing the return of the Soul to the path unto the Estate of Christhood. It was destroyed so that those who had been in that state ages before when they ministered as the Children of Levi before the Lord, should not be able to behold its beauty, and to arrive at its Estate. It was destroyed so that none of the Children of the Kingdom might be ever able to find the true path back unto their own ancient heritage. And so it came to pass that, though the beautiful Christhood was lived for all to follow in its path, yet it has appeared to have been lived altogether in vain. It has appeared on the screen of this cosmos like some passing vision whose meaning was never intended to find any full repetition in other Souls. It has thus been thrown upon the screen of the religious mind through the traditional history followed by that mind, simply like a pleasant dream to be viewed as something entirely apart from the true inward needs of the Soul, because

all the Soul's needs were supposed to have been mysteriously met by Him who lived it.

Thus has His great love in living that Christhood, been used to blot out from the very vision of those for whom it was most specially lived, the true Vision of the Divine Love. For, He Himself was soon made to take the place of the Divine Father for whom He spake. He Himself was soon placed upon the pedestal of the mind whose love for a kingdom soon proclaimed Him to be the King, but whose Kingdom was to be such as the Divine would never have any true place in. He Himself was exalted on High, whilst the Divine Vision was obscured by His presence within the mind. He who was ever meek and lowly of heart, was presented as seeking to claim for Himself that seat whereon the Divine alone must ever reign as the Holy Presence. He who was always the Beloved of the Father, was so presented as to make Him assume that Kingdom whose nature and purpose are for the Eternal Father alone. He was presented as always seeking that men should follow Him, and not the path to the Father. He was presented as seeking for honours by way of having His own name engraven on the hearts of His disciples, rather than the name of Him whom He made manifest unto them. He was presented as seeking for a world-glory like that which, in all ages, has always ensnared men and women, even whilst He sought to teach the Soul how to escape from that very evil. He was presented as one who would have all those who received Him to follow Him in person, and to acknowledge Him as their Lord.

WHAT THE LOSS MEANT.

The Christhood was lost to view, and also He who lived it. The Christhood was lost for the Soul, whilst a false picture of Him was raised within the mind. The Christhood was lost for all those who were intended to be awakened by it, and so the world lost the effect of their Christhood upon its planes. The Christhood was lost unto those who were approaching those spiritual conditions when they would have been able to receive its

message, and interpret in their own lives its profound meanings.

And thus was the way made hard even for Him who lived that Christhood as He sought out the Soul amid the wilderness of Jerusalem ; because, when He returned in His various lives from that wilderness, the path unto the Estate of Christhood was not to be found. The paths which were beaten in the sacred name of the Divine, all led the Soul back again into the life of the wilderness where it languished from lack of that true Divine nourishment for which it yearned with unspeakable yearnings. For the Vision having perished in the tragedy, when those who set out to destroy it presented the false picture to the Soul so as to keep it in the wilderness where spiritual impoverishment alone was meted out unto it, even He who lived that wonderful Christhood to direct the Soul to the Father, could not find again any trace of it. He had to seek and seek, oftentimes until His very being agonised, to recover the lost way. For all the paths which were presented before Him He found were only by-paths from the wilderness whose way led the Soul back again. Nay, so often had He to anguish in seeking for the true path unto the Christhood, that He spent Himself. And on more than one occasion was this anguish of such a nature that He almost went out before the world as He sought sorrowingly for the lost Estate. And it was this awful darkness amid which He found His lives as He lived them, and awoke from them to seek out the Estate for Himself once more, so as to show unto all who could receive the Vision, how it was possible even to rise up out of the very depths of hell and seek unto the Estate whose nature was that of Christhood, which filled His very being with horror lest He too should fail at last to find the way back again.

J. TODD FERRIER.

THE WAY CHRIST TOOK.

The Pathway of the Christ was even as the death unto all life for Him : for it took Him down even unto the Valley where only Spiritual Death reigned.

The Pathway of the Christ was even as the way unto the Valley of Gehinnom : it took Him through that way where only the Darkness reigned.

The Pathway of the Christ was even as the Valley of Weeping : it was a pathway whose every tread brought Him sorrow and pain.

The Pathway of the Christ was even as the Fires of Gehenna : it was one whose way led Him where the fires of passion enwrapt Him.

The Pathway of the Christ was even as the way through which those passed who were accounted the unclean.

The Pathway of the Christ was even as the way down into that land whose inhabitants were as Sodom and Gomorrah.

The Pathway of the Christ was even as the way down into the land beyond the Dead Sea.

The Pathway of the Christ was as the path whose ending is amid the wilderness of Judea.

The Pathway of the Christ was one whose way took Him even unto the lowest estate of the Soul : it took Him even down where the Canaanite makes his dwelling, and the Samaritan finds his home.

The Pathway of the Christ was ever one of service unto the Divine on behalf of the Soul : He gave Himself always in sublime fulness as He sought the Soul out.

The Pathway of the Christ was always one of the deepest sorrow and anguish : as He sought out the Soul amid these various states of evil, His very being was full of direst horror, and stricken with unspeakable woe.

THE NEW INTERPRETATION.

XXV.

THE CELESTIAL KINGDOM.

THE hour has now come when the fuller Vision of the Christhood of Him who became the Christ, shall be given unto the Soul. That Vision has never yet been known on this Planet. Even when the Christhood was manifested by Him, it had to be under such limited conditions that only the human aspect could be beheld, and its spiritual nature only apprehended.

When the Master spoke unto His most intimate disciples concerning the Estate from which He had Himself descended in order to make manifest the Human Christhood, He always spoke of that Estate as one whose nature was like the Divine. He always spoke of that nature as something very different to any human relationship. He always indicated that, in its nature, it was even as that of the Divine. For, when speaking concerning the life into which He was constantly seeking to draw them, He spoke of that life as one which He and they had once enjoyed together before the Divine Father. He spoke of that life as a life whose nature was Divine. Nay, when He spoke of it just before His passing away from them in order to begin the lives of the Sin-offering, He named it *the Life of the Father whose Love was ever towards them.*

When He had thus spoken concerning it when He told the story of the Divine Love as made manifest towards them who were even as the Sheep without a Shepherd, the true nature of the life of the Divine was made quite clear. For in that story, He gave the history of the loss unto this Planet's children of their Shepherd, through his fall from the high estate where he had once acted like one of the Celestials, and had been a Shepherd unto the Sheep of His own Fold when these were sojourning within the Sheepfold of Jerusalem. The nature of the life was made manifest when, in speaking of these scattered Sheep whose Shepherd had been made in-

capable of shepherding them any more, He Himself said that He had come into this world, not to do His own will, but the will of Him who sent Him ; and that it was the will of His Heavenly Father that He should lay down His life in order to gather in these lost and wandering Sheep. He spoke of that life as one which He had power to lay down and to take up again. He spoke of the laying down of that life as something which He had power to accomplish. He spoke of the laying down of that life as something His Father had asked Him to do ; and He associated it with passing out of His body to enter upon other work. He spoke of it even as a work which the Father had given Him to do, so as to restore unto the Fold all the lost Sheep of the House of Israel. Nay, He even affirmed that it was for this end that He was born into this world that He might seek out even unto the uttermost for the lost Sheep. *Thus He revealed how that Life made itself manifest.*

HOW CHRIST ASCENDED ON HIGH.

The Life of a Celestial Christhood is not what many may suppose when trying to conceive of its nature. It is and ever must be a life whose very being is given up unto the Divine. It was such a life that the Christ had enjoyed with those whom He had gathered around Him when they were all dwellers upon the Kingdom of the Father. It was a Life in which the service of the Divine made up their full Estate ; for it was such a life as the Divine Himself lived. It was the Life of the Everlasting Father in manifestation upon the Kingdom of the Divine ; for it partook of the Father's Nature in some measure, because those who rose on to the Kingdom of the Divine, in so doing, also took unto themselves the Nature of the Divine.

When the Soul of the Christ rose up to sit on that Kingdom, He became Divine. When He had transcended all the limitations which are spoken of as "The Temptations" in the way unto that Estate, He was able to fully enter into it. He rose from Kingdom to Kingdom as He ascended upon the various Hills or Mounts of the

Lord on His way to the realisation of the Divine Nature.

It was during His progress in these Ascensions that He was as one who "Ascended up on High." It was as He rose from Kingdom to Kingdom that He led "Captivity" into the full liberty of Divine Sonship. It was as He rose upon the planes of the great Spiral Staircase of the Celestial Heavens, that He came at last into that Kingdom whose nature was even as that of the Father, and of which He spake as the Christ unto those whose Souls had likewise once been there. It was of the life of that Kingdom which He spake unto His most intimate disciples when counselling them to seek for the Divine Kingdom. It was of the Kingdom of the Father which He spoke when He is reported to have said: "Fear not little flock; for it is the good pleasure of the Father to give you the Kingdom." It was of that Kingdom He spake when He said unto them: "Seek ye first that Kingdom whose nature is like that of the Divine Father, in which all things are found for the Soul." And it was of that Kingdom which He spake unto them when He is reported to have sought them out in order to bring them back with Him to share the life whose service was full of glory. For, the way unto that Kingdom was that of Celestial Christhood. It was a way which they had once known: for they had all been on that Kingdom, and were to return unto it again. They had all been sharers with Him of its glory—the glory of The Divine Nature and Love. They had all been sharers in the service of that Kingdom; and they were to prepare themselves to return once more unto that service.

THE ESTATE ONCE KNOWN BY THE CHRIST.

The Celestial Christhood was, however, not understood even by those who had once been the sharers in the glory of its Estate. They were unable at the time to apprehend the profound meanings underlying what the Christ said unto them. They had not been able to rise far enough out of the limitations which had come upon their Souls through their long dwelling within the Dark-

ness, and the cruel bondage imposed through the mind of the body. They were only able to apprehend through their mind the meaning sufficiently to inform the Soul of its great past heritage, though it could not then enter into the memory of it. They only knew that what the Master so frequently said unto them must have far-reaching meanings. They often wondered amongst themselves concerning those things of which He spake when in fellowship with them. They even questioned Him at times about the nature of the Kingdom of which He spoke. Nay, so carried away were two of them by the things He said, that they asked of Him whether it would not be possible to then restore that Kingdom unto them. So infatuated were they with the glory of which He spake concerning that Kingdom, that they even then earnestly desired to have it restored unto them. But they were then not even able to understand all that they asked. They were not even able to understand fully what He meant when He said that it was not given unto Him to restore unto them that Kingdom, as it was reserved for the Father to give unto such as were able to enter into the heritage which it brought unto the Soul.

THE HIDDEN KINGDOM.

Though the Celestial Christhood was unknown even unto those who had once been the recipients of the like Blessedness, yet it would have become known unto the Souls of all who had been on that Kingdom, and who had also made the steep ascent unto the Divine Nature; who had also risen from glory to glory—the various Mounts of the Soul's Ascension in the path to the Divine; who had risen on the various planes of the Spiral Staircase of the Celestial Heavens on their way to the realisation of the same nature as the Divine Father; who had fully entered into the heritage which such an attainment brings; who had verily known the Father even as the Master; who were to seek for the Vision once more as for a long-lost heritage;—unto them would that Christhood have again become known as regards its history, though not its realisation within the Soul (which

must be accomplished far removed from this cosmos, because of the impossible conditions imposed by its evil state)—had not all the precious Logia spoken by The Master, been taken and made to relate to a Kingdom upon this world. They were made use of by those who wrote the Gospel Records to present the Kingdom as a restored Kingdom of Israel upon the very soil where the Outward Kingdom of that name had so grievously failed even to help any of the Jews unto a true and pure and Divine life. They presented all its terms as relating to the Jewish Messianic Kingdom for which the Jews were said to be then looking. They presented all its pictures as those relating to an outward Kingdom rather than to a heritage of and within the Soul. They worked up these pictures in such a way as to make it appear as if that Kingdom were soon to be made visibly manifest unto Israel. And thus they so destroyed the entire presentation of the Kingdom as given by the Christ in those Logia which were preserved in the two records written by St. Matthew and St. John, that the Soul has never since heard concerning that innermost Divine Kingdom of which the Master so tenderly and lovingly spoke.

J. TODD FERRIER.

THE DIVINE ALCHEMIST.

The Word of the Lord is as a refiner of Gold : it purifieth by removing all the dross.

The Word of the Lord is like the furnace wherein the Gold is refined : by purifying, it changeth all into pure Gold.

The Word of the Lord is as the Gold after it has been refined : it is prepared for the most sacred uses.

The Word of the Lord is even as he who refines the Gold when he so changeth it that all the alloy is removed : by purification it transmutes what seemed base into pure gold.

The Word of the Lord is as the Gold when it is taken out of the Crucible : even then it is most precious unto the Soul.

The Word of the Lord is unlike that Gold which men spend their lives to find amid the ruins of this once spiritual world : when found by the Soul there is no alloy in it.

The Word of the Lord is not what the mind has imagined it to be : it consumes even like a furnace where evil stands in its path.

The Word of the Lord is even that furnace whose fiery breath drove back the King of Babylon from the furnace into which he cast the three Hebrew Children.

The Word of the Lord is even as the Son of the Most High who was seen by those who looked into the furnace to be accompanying them, so that the fire of torment hurt them not.

The Word of the Lord is even that furnace whose fiery trials are to try the dwellers within the City of Jerusalem.

The Word of the Lord must always be as one who taketh unto himself the Office of Purification.

THE OPENING OF THE KINGDOM.

THE hour has now come when all who went out from the Kingdom of the Divine, may know that that Kingdom is again opened up unto them. They may know that the way unto that Kingdom is open for their return, because it has been once more "restored unto Israel." It has been opened up by the Way of the Cross, through the performance of that Office by Him who was the Christ. It was opened through His Christhood which He lived amongst them as Jesus; but it was closed again through the loss to the Soul of the Vision of that Christhood. It was thrown open when He gave the Vision to the Soul of the meaning of its *life* upon that Kingdom, through His own spotless purity when He sojourned in their midst as one of them. It was more widely thrown open when He gave unto those who were able to hear Him, *the profound things of the Kingdom of His Father*. More widely still was it thrown open for all who were of His own Fold, when He unfolded the meaning of the nature of the life upon the Father's Kingdom. For He spake unto them of Him whom they all had once known as the Father, and sought to interpret for them the inner meaning of the life of the Kingdom. For, when He spake unto them of the Father, He spoke of that Kingdom. And when He spake unto them concerning the nature of the life lived on that Kingdom, He really interpreted for them what the Heavenly Father desired of them at all times. He always spoke of that life as one whose way was that of the Cross. By the Cross is not to be understood a mere reference to Calvary, but an exposition of the very essential being of the life lived by the Soul who has transcended all the other Mounts of the Lord, and arrived at the Kingdom of the Divine. For, by the Way of the Cross does not mean by the physical death of Jesus, but rather that way of service unto the Divine whose path is a constant burden to the Soul as it seeks to minister unto other Souls. The Way of the Cross is therefore the way of Divine Service. It is

not an easy one for the Soul. It must ever be one of profound burden-bearing by the Soul. The Way of the Cross was unto Him who lived His beautiful Christhood, ever one of profound suffering; for it was always His Cross to be put under such limitations for His ministry, even upon the Heavens, that He always suffered through the loss it imposed upon Him.

HOW THE KINGDOM WAS CLOSED.

The Way unto the Kingdom of the Divine was closed with the loss to the Soul of the Vision of the Christhood, through the destruction of that Vision by means of the perversion of nearly all the Logia spoken by the Christ concerning both its nature and its life. For these sacred Teachings were all put into forms in the Records, whose relationships were earthly and personal. They were made to relate to such a kingdom as no true Soul could find pure spiritual nourishment in. They were made to relate unto a kingdom whose nature was the reverse of the Divine, and whose life was simply a reflex of that life which men and women then lived. They were made to relate unto things whose nature would satisfy such as the Jews then were. They were thus wholly destroyed in their original relationships and meanings. They were directed into venues where they were misinterpreted because of the relationship bestowed upon them. They were put into forms whose meaning was the opposite to anything of a true Divine character; so that they were not only lost to the Soul, but presented to it under guises which gave a false view of the Christhood, and a wrong presentation of the nature of the Kingdom of the Father which the Christhood was to restore unto the Soul. They were thus not only destroyed in their meanings, but new and false meanings were given unto them. They were thus used not only to make the Way for the Soul unto the Divine Kingdom, practically impossible, and for the purpose of misleading the Soul so that it should not find the way, but be led to seek for its evolution and realisation of that Kingdom

exterior to itself ; but they were likewise used for the purpose of deceiving every one who sought to reach unto the true Knowledge of the Divine Father.

THE LOSS OF THE HOLY PRESENCE.

The Way unto the Kingdom of the Divine which the Christhood was lived to open up again by showing unto the Soul how to find that Way, and how to walk in it, being lost through the destruction of almost all the sacred Teachings of the Christ; the Soul has never seen that Way since. Though many Souls have reached up to the state of Human Christhood, when they have made pure their hearts, minds and bodies from the defilements which come through living in this fallen world ; yet none have ever arisen out of that state into one of Spiritual Christhood, when the Soul itself knows the Divine, and has all its Wisdom born from the Divine so that it needeth not that any man should speak unto it of the Father ; because the Holy Presence or Holy Spirit whose Office it is to speak for the Father, then dwelleth within the Sanctuary of the Soul. Thus has it happened that, since the days of the Christhood, the Voice of the Divine Spirit has not been heard within the Soul. Thus has it happened that the Divine Father has been almost unknown to the Soul, whilst a falsified picture of Him has been given unto it with which to nourish its life. Thus has it happened that a falsified life has been presented unto the Soul in the name of the Divine. Thus has it happened that no Soul has ever been able to behold the true pictures of the Father, of the Christhood, and of the life necessary in order to realise the Christhood Estate and the Holy Presence within the Sanctuary.

THE WAY OF THE CROSS HIDDEN.

The Way unto the Kingdom of the Divine was lost through the loss to the Soul of the Vision by which to enable it to find the way into the Estate of Christhood, when it would likewise have taken up such a Cross as the Christ ever called it unto. The loss, therefore, was not only unto those Souls who were in a state to receive the

Vision, but, through the loss to them, there fell upon the whole world a loss whose nature no man could understand, and whose ministry only the Soul would seek after. For, through the loss to the Souls of those who were ready to enter within the Kingdom to share the burden of the Passion, whilst He who had divested Himself of His beautiful Christhood performed the Office of the Cross as a Sin-offering unto "the powers of the air" and "the principalities" whose seats were in High Places, and unto the whole Astral Kingdom whose false and graven images had deceived the Soul;—there fell upon the whole of the world an intensified darkness which claimed to be even "Light from on High." For, through the loss unto the Soul of the Vision by means of which it might have entered into the blessed realisation of the consciousness of the Divine Presence within itself, there were lost unto the true service of the Cross, all those Souls who had once known that service. Nay, the loss became more and more intensified as the ages went past; for none of them ever found *the true path* to the Kingdom, and so failed to understand the nature of the ministry of the Cross. None of them ever rose out of the state of Human Christhood to know the Divine as the Holy Presence within the Sanctuary of the Soul.

THE HOLY PRESENCE FALSIFIED.

The Way unto the Divine Presence within the Sanctuary of the Soul was therefore sealed. It was made into another way. It was made into a way whose ending made the Soul seek the Holy Presence where men and women were found offering an empty worship unto the Everlasting Father, through their vain formalities and lifeless ceremonies. It was turned into a way whose path was made to run red with the very heart's-blood of those who sought out the meaning of the Holy Presence. For the Soul was taught to look for it exterior to itself, and through the office of some earthly priesthood. It was taught to seek it amid all the gorgeous pomp of a priesthood where the Divine Presence was represented by a

man. And when it sought it elsewhere, where it hoped it might be found, it had to pass through the very gates of hell in manifold and often unspeakable sufferings at the hands of those who were the professed repositories of that beautiful Divine Gift. And even when there were no persecutions imposed through the changes which came over the Ecclesiastical World, yet the Soul had its path made difficult and dark through those who then professed to know how that beautiful Divine Gift was to be had, by being led to seek for it once more in a mere outward kingdom whose nature was apparently heaven-born, but whose life was only too evidently born out of the conditions which prevailed around it. And thus the Soul lost its way to the blessed realisation.

THE FULL BURDEN OF THE LOSS.

The Way unto the Kingdom of the Divine was thus lost through all the ages during which that very Kingdom was supposed to be set up on the Earth in the name of Him who, during all those ages, was Himself performing the Office of the Cross. For the kingdom set up in His name produced no Estate of the Christhood within the Soul. The Kingdom which had been lost to the Soul through the setting up of that very outward kingdom, was even then lost unto Him who performed the Office of the Cross during His many lives as "an Offering for Sin." For, through the destruction of the Vision by which alone the Soul was able to find the true path into the realisation of the Estate of a Spiritual Christhood, when the Holy Presence would have become a reality within the Soul ; all those who sought that blessed Estate were prevented from not only finding it for themselves, but likewise from helping others into the realisation of the like blessed gift. For, had that taken place throughout the ages of the performance of the Office of the Cross by the Christ-Soul, when He made His Soul an offering for Sin unto the entire Astral World, so that its false and graven images might work themselves out upon Him in His various lives ; then, not only would He have risen out of

the valleys of evil as a Human Christ in all His lives, but in every life He would have been able to attain unto the Estate of a Spiritual Christhood. Then all the Teachings which He gave as the Christ would have found repetition from age to age. Nay, they would never have been lost. And every age would have found them accentuated by Him as He rose into Spiritual Christhood. Nay, so frequent were His incarnations, and in so many lands, that had they not been lost to the Soul, He would have been able to carry them almost over the whole of Europe and the Empire of China, as well as India, where He was able once to recover sufficient knowledge concerning the Divine Presence within the Soul as to give to the Soul, through some simple teaching, a new view of the Divine Life and Love. And had that been accomplished during His performance of the Office of the Cross in the Sin-offering, then truly there would have been a world full of Human Christs, having for their teachers all the Spiritual Christs who once understood the full meaning of the performance of that Office when on the Kingdom of the Divine.

What a changed world it would then have been! What a different ending to His terribly sad and awful Sin-offering, to have at last accomplished what was in His heart to do for Jerusalem! What a different awakening for Him in every one of His lives when He rose out of the hell-states into which He had to descend, to have found at once the path to the Holy Presence! And what a different Europe there would have been to-day!—where now the mere brain is everything as a driving force, and everything of a material nature is loved and even worshipped—where the Holy Presence within the Sanctuary of the Soul is not only unknown, but would be repudiated were it even mentioned that such a blessed realisation was known by any Soul!—where now the false kingdom spreads out its many branches, and the Holy Presence is unknown even within the Soul of those who profess to lead the Soul

into its most blessed heritage! —where now the Office of the Cross has no true meaning even within that kingdom, nor for those who profess to teach the Soul the way into its possession!

But had the Sin-offering not been performed by Him who has suffered so grievously at the hands of His enemies and His own friends, then the Way into the Kingdom of the Divine would still have been lost. Nay, had He not performed alone in His sorrow and anguish the Office of the Cross, in order to take unto Himself all the weaknesses and burdens which oppress the life of men and women, then methinks that the Way into the realisation of the Holy Presence within the Sanctuary of the Soul, would not now have been open.

The Way into the Kingdom of the Divine having been once more thrown open through the restoration of the Vision of the Christhood, it is for those who are seeking for that most blessed heritage, now to enter within. And to enter into that blessed realisation, *is to enter into perfect purity of life*. And to seek for perfect purity amid the awful states of the Western Nations, is to live a life whose every pulse gives pain. For, when the body is made perfectly pure from all evil effects through its dwelling amid these terribly corrupt and corrupting conditions, and when the mind is seeking only to know and to do the will of the Heavenly Father amid these conditions, then the body and mind are made to endure unspeakable suffering from the auric effects of the world upon them where they minister. And thus it behoves all who seek unto that blessed realisation, to betake themselves constantly unto the Hills of the Lord where alone they can find sustenance. For unless they live their lives there during their performance of the Office of the Cross, they must likewise lose their inheritance.

J. TODD FERRIER.

THE DIVINE WORD.

The Word of the Lord is even as one who maketh gladness: it giveth joy unto all who seek it in sincerity and truth.

The Word of the Lord is even as one who giveth joy unto all who are within his house: it maketh the sad heart to rejoice, and the weary mind to sing for joy.

The Word of the Lord is even as one who seeketh out all those who be full of trouble that he may comfort them: it imparteth to all who seek out its meanings, the very peace of the Divine.

The Word of the Lord is even as one who maketh his love to follow its beloved one where'er it goes, so as to shelter and shield: it shields from every evil all those who follow out its ways.

The Word of the Lord is as one who maketh his love to seek for its beloved even unto the ends of the Earth: it resteth not in its seeking to find all those who are so greatly beloved of the Divine Father, that it may bring them His healing.

The Word of the Lord is even as one who wearieth not in his service unto his beloved: there is no weariness in its seeking, nor any lack in its giving.

The Word of the Lord is even as one who maketh beautiful his house that he may dwell amid purity and love: it maketh pure the home of the mind, so that the Soul finds its dwelling place full of things of goodness and spiritual beauty.

The Word of the Lord is even as one who adorneth himself that he may enter into the presence of his King: it so adorneth the Soul with the Garments of Praise that it seeketh the Holy Presence where it may worship before the Divine.

EDITORIAL NOTES.

THE CHRIST The Celestial Christ was none other
 THE SON than the Son of the Most High. He
 OF THE was as a Son unto the Father through
 MOST HIGH. untold ages ere He even purposed
 to visit this world, when it became
 spiritually lost. He had been the Beloved Son of the
 Father ever since those ages in which He rose from
 Kingdom to Kingdom through the Spiritual and
 Celestial Heavens, until even the Kingdom of the Divine
 was reached. He had entered into the life and purposes
 of the Father ever after the time when He took upon
 Himself the Nature of the Divine. He had become
 unto that Kingdom the manifestation of the Divine
 purposes, and the exposition of the Divine Love and
 Wisdom. He always interpreted for the Divine, the
 meaning of that Wisdom whose Light was the Know-
 ledge of the Divine unto the Soul who had reached up
 to that Kingdom. He always interpreted the Divine
 Love; because He was the embodiment of it when He
 dwelt upon the various Kingdoms through which He had
 to pass in His path unto the Kingdom whose nature
 was Divine. He thus grew to the fulness of the stature
 whose Image was Divine. He thus grew in the grace of
 the Divine Love and the knowledge of the Divine
 Wisdom, before the Lord. He thus rose even from the
 Kingdom of the Soul unto that of the Divine. He thus
 rose even upon the Divine Kingdom, until He was
 crowned The Beloved One. Yea, even when He was so
 crowned, He rose unto that Kingdom which He always
 spoke of through the Human Christhood, as the Kingdom
 of the Father. And then He laid aside many of those
 beautiful Attributes of Wisdom and Power and
 Dominion, so as to once more descend even unto the
 Heavens where He Himself had first arrived at conscious
 being, when the Adonai had taken Him up to nourish
 Him, that He might do the like service unto all those
 Souls who might have inward motion towards reaching
 up unto the Kingdom of the Divine.



THE CHRIST
THE EXPRESS
IMAGE
OF THE
FATHER.

The Celestial Christ was none other than a Son unto the Father. He was ever the Express Image of the Divine even when He went down to aid those Souls who were desirous of rising on to the Kingdom of the Divine. He always bore about with Him the very likeness of the Father even unto the planes of The Bethlehem, so that all who desired the Vision of the Father interpreted to meet their requirements, found it in Him—in His life of beautiful service, the love which He gave unto them as they sought to rise from plane to plane, the knowledge of the Divine which He had to impart unto them as they made the various Ascents of the Mounts of the Divine, whose meanings may not be given now. He always was as one of those who were seeking for that glorious heritage when the Soul receives unto itself the Holy Presence; and when leading other Souls step by step up the great Spiral Staircase unto the Celestial Heavens, and even unto the Divine Kingdom, He was always as one of the Children, even though He had become their teacher. He was always the Servant of the Father unto His Children, to go down again and again unto The Bethlehem in order to aid some of those who were desirous of ascending higher. He became of no reputation amongst the various Heavens, but was always as the Servant who sought only to know the Divine Will, and to accomplish that will by going down into the various orders where Souls were being educated in the Divine Wisdom, so as to impart unto them the fuller knowledge essential to their ascension unto the Kingdom of the Father.

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WHAT
THE CHRIST
SAW FROM
OLIVET.

The Celestial Christ has never been known on this Planet since the time when poor Jerusalem fell. He was well known on this system prior to that terrible tragedy. He was known unto all the poor Planet's first race, because He it was who ministered unto them when they were as yet without a Shepherd. He was known unto all the Children of Jerusalem before they went down into the terrible Valley of Gehinnom where they lost all the wisdom which He had imparted unto them. He had become known even unto some of Jerusalem's second race of Souls before the awful catastrophe overtook the beautiful

Planet. He was once known even unto all the Souls upon The Bethlehem, as the Sign of the Cross. He had become unto this fallen world, its Redeemer. He had undertaken to accomplish the Passover even of Jerusalem. Nay, He had laid himself out to redeem all her children who were within her Gates. He had even purposed to lay aside all the dignity of His Celestial nature so as to enable Him to descend through the various states into which her children had fallen. For He loved even as the Divine. He sorrowed over the fallen Planet and its children like the Divine. His very being went out in anguish as He beheld the beautiful Jerusalem passing into such conditions as made her response unto the Divine attraction no longer possible. And He anguished over her when He beheld how the awful darkness set in. He witnessed the passing away of all her former glory when He stood upon Olivet—the mount of anguish. He saw every one of her beautiful terraces laid bare. He witnessed how she strove against the evil which had overtaken her, without being able to rise up out of it. He beheld all her children who were then within her Gates, likewise go down into the Valley of the Shadow of Death. He saw how they all went down the steep hill into the Saurian Swine which had been prepared to receive them. And He beheld how terrible was the evil which overtook even those of them who escaped from that awful fate unto which they had been ensnared. He even witnessed from Olivet how the whole of the children of Jerusalem were afterwards betrayed to seek for the manifestation of the Divine Love and Wisdom amid those dark and evil conditions which had befallen their once beautiful home. He beheld all the planes of the City of Jerusalem turned into waste places where none of the children found either food or refuge, and where only evil things were able to make their dwelling. He saw how the entire beautiful system was turned into a desolation. He witnessed all the changes that came over Jerusalem as she went down into the Land of the Assyrian—the land or state in which no spiritual life could grow, because it was the land or state generated upon the planes through the withdrawal of all the Celestial conditions of Jerusalem. He beheld how the state acted upon the Soul of the Planet until it was compelled to seek refuge within its own system. Nay, He even was the sad and sorrowful witness of all the many disasters which overtook Jerusalem as the result of going down into that state.

THE
BELOVED ONE
OF THE
FATHER.

The Celestial Christ has not even been known unto all those who went down from The Bethlehem. He was known unto them all as the Sign of the Cross, but not as a Divine Soul who had even been acclaimed the Beloved One. And though some knew Him as the Beloved One of the Father, few were they who then understood what that name meant. Only those who had reached up into the same Estate upon the Kingdom of the Divine, were able to apprehend the full significance of the name. Only they were in a state to understand that it meant the Express Image of the Father interpreted by one of His Children. Only they were in a condition of Celestial Wisdom to know what the Image of the Father meant. For only as the Soul had risen from plane to plane, and from Mount to Mount, was it able to apprehend the profound meaning underlying the expression the Express Image of the Father. Only according as the Soul rose from Kingdom to Kingdom was it able to enter into the meaning of the profound life lived upon the Kingdom of the Divine. And only as the Soul rose from State unto State, and from Mount unto Mount, and from Kingdom unto Kingdom, could it apprehend the meaning of the Divine. For, on the Celestial Heavens there are as many Mounts and Kingdoms as there are Elohim. And on each Kingdom are there the Seven Sacred Hills of the Lord. And as the Soul rose from Kingdom unto Kingdom, it always met the like conditions for it to overcome in its path. For, though each Kingdom was more interior and Celestial, yet the Mounts, or Hills of Trial, met the Soul on its way to the Knowledge of the Divine.



THE HERALD OF THE CROSS

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THE HOLINESS AND THE WAY.

The Way unto the Highest is the way of Holiness.

The Holiness of that Way is like unto the Lord, who is too pure to regard evil without desiring that it pass away.

The Way unto the Highest is that of the Divine, unto whom all Souls must come: the way of the Divine is ever pure, it seeketh only what is clean.

The Way unto the Highest is one of truth: there is no evil upon the path which leadeth unto the knowledge of the Divine.

The Way unto the Highest must ever be the way for the Soul who would know the Divine, and enter into the heritage of His Love and Wisdom.

The Way unto the Highest must ever be that along which the Soul travels in its seeking for that Holiness whose nature is like the Father, and whose garments must ever be worn.

The Way unto the Highest must be the perpetual pathway of the Soul who would rise out from the Darkness into the Light of the Divine.

THE INTERPRETERS.

THE time has now arrived when we should make more apparent unto all who truly desire to understand, what was the nature and purpose of the Office of the Cross upon the Kingdom of the Divine. Upon that Kingdom it was one in which those who fulfilled its ministry stood before all the Heavens as Mediators for the Divine, and Teachers from the Divine.

The Office when performed upon that Kingdom was not like that borne by the Christ as He performed it on the planes of this world. For though it always implied great limitations, yet it had no relation to such things as may be now understood as implied by becoming "an Offering for Sin." There was no evil to be purged out of that Kingdom. The Office was therefore only one of burden-bearing in the sense of the limitations imposed by the performance of it upon the lower Heavens.

The Office of the Cross was, therefore, purely one of Interpretation unto those who required to be instructed in the paths by which alone they could ascend from Kingdom to Kingdom on the Spiritual Heavens; and it was performed by all the Children upon the Divine Kingdom. They became THE ORDER OF THE LUMINOUS CROSS through becoming the Interpreters, or bearers of light, unto all who required aid in the steep ascent unto the Celestial Heavens. They were the Children of the Kingdom who were referred to by the Christ in many of the beautiful allegories which He spake; for it was their Office to not only be the Mediators for the Divine, but the Interpreters unto the Children. They were often even as the Divine unto all who were seeking to rise out of the lower Heavens; for, by their loving ministry, they interpreted the Divine Love and Divine Wisdom upon those Heavens, and made manifest unto all who were in them, what the purpose of the Divine Father was toward them all, and what was meant by seeking unto such an Estate as their own Office implied. They stood before the Lord as His Mediators in

that they brought the Adonai nearer unto those who were truly seeking to rise up into such an Estate as would enable them to fully apprehend the meaning of the Adonai as made manifest on the Spiritual Heavens. They were for all who were thus seeking, the true and full Interpreters of the Divine Love and Divine Wisdom upon those Heavens.

The Office as performed by the Mediators, though not fraught with such terrible danger unto those who performed it upon the Heavens, as that Office meant when this Planet fell from its Celestial Estate into a mere material world, yet it was always full of limitations. It meant the divestment of those Divine attributes such as all must acquire who rise on to the Kingdom of the Divine, so as to enable these priestly servants to descend through the Celestial Heavens to reach the Spiritual Heavens. Nay, so far away at times did their priestly service take them from the Kingdom of the Divine, that they had to divest themselves of all those attributes which constituted them Celestial Souls, in order that it might be possible for them to perform their loving ministry.

Those who performed such an Office unto the Lord even had at times to descend beyond the Bethlehem after the descent of this Planet from its Celestial Estate, in order to seek out and bring back the Planet's children who had likewise gone down into conditions known as those of the Darkness—the first meaning of the term Egypt. They had then to even divest themselves of those attributes whose nature was such that they ever kept the Divine Light as a burning lamp within the Soul. And thus the Office at times was full of grave danger, when it had to become as one of those of whom we read that "the wise virgins took oil with them ready for their lamps," lest they should go out—the Christs of God descending, not into hell-states in the performance of their ministry, but into that darkness which had overtaken this fallen world. And in some instances the darkness which fell upon them was so great that they

were unable to return, until they themselves were sought for. But when the Office took them into the darkness, it was no longer known as that of Mediators for the Divine or Interpreters for the Children, but that of the Shepherds of the planes.

When the Office was that simply of the Shepherd of the Planes, then indeed was it full of grave and terrible dangers ; for it was one which had to be performed without even the Lamp. It was one in which the Children of the Luminous Cross all perished ; for, in their ministry of love unto the children of the planes where the darkness was, they were all betrayed. For, by remaining within the darkness they became themselves the easy prey of all those elements whose nature drew down the children of this world. They were misled amid the darkness by all those elements whose nature in this system it has ever been to mislead, since the days when the Planet left the plane of the Divine Kingdom. They were thus more and more drawn away from the life which they had lived as the Mediators and Interpreters and even Shepherds, until they took unto themselves the like life which the Planet's children had been led to assume. And thus were the Lord's Children of the Divine Kingdom who were unto Him as priests, and unto His other Children as His Interpreters, lost unto Him as His Mediators, and lost unto the fallen Planet as its Saviours.

The Office of the Cross which was so beautifully performed upon the lower Heavens by the Christs of God—the Children of the House of Levi—was thus lost until *He* came to restore it once more whom they had known as their High Priest—the Sign of the Cross. He restored the knowledge of it unto them when they had sufficiently freed themselves from the terrible bondage into which they fell, as to be able to receive once more the knowledge implied in the Divine Wisdom. He restored it unto them when they were dwellers upon the planes which were adjacent unto the Mountain of the Lord. They were then as sheep without a Shepherd ; and He

became, not only a Shepherd unto them, but likewise the Mediator for the Divine, and the Interpreter of the Divine Wisdom and Divine Love.

It was this beautiful Ministry which was so grossly perverted by the early Jews, and turned into one whose Office was purely material.

J. TODD FERRIER.

THE CHRISTHOOD AN HIGHWAY.

The Christhood was the way unto the Kingdom of the Father.

It was the way which the Father appointed as that along which the Children must travel.

It was the way unto the Father made manifest upon Jerusalem's planes.

It was the Highway unto Zion made clear for all to behold.

It was the Highway made plain, so that all might know how to walk.

It was the Highway made plain, so that none might be forsaken.

It was the way along which the Soul had to march on its way to the City of the Lord.

It was the way along which all the Redeemed were to walk in their garments of white, and with their service of Praise.

It was therefore the way unto the like Estate as that which the Beloved of the Father enjoyed.

THE NEW INTERPRETATION

XXVI.

THE ESTATE OF THE CHRIST.

THE Estate of the Christhood, as we have seen, was one whose entire nature was of the Divine. It was an Estate which was manifold. It was the Estate of a human soul who had risen from Kingdom to Kingdom on the Spiritual Heavens until the Celestial Spheres were reached, when it partook of the nature of a Celestial being. It was likewise the Estate of a Celestial being who had risen up through all the Kingdoms of the Celestial World until the Divine Kingdom was attained, when the being partook of even the Divine nature. It was also the Estate of one who, having reached unto the Kingdom of the Divine, also became in a very special sense the Beloved Son of the Father. Nay, it was the Estate of one unto whom had been given as a portion, the Kingdom of the Christs. It was verily the Estate of the Divine Kingdom, because that Kingdom was one of Divine nature. All who were upon it were in nature Divine. All its members were the Christs of the Father. They were all "Brethren of the Lord." They were all as one family upon that Kingdom, none being known as Master. They were all the Father's Interpreters as they went out before Him to minister unto those of His children who were in the lower Heavens. They were all as those who ever ministered before the Lord within the Courts of the Most High. They were as those of whom the prophets wrote concerning the Angelic visitants who ministered before the Eternal One as Cherubim and Seraphim, and who were said to ever speak aloud of *His awful purity*. They were of those whom the Seer beheld ministering before the Divine, and pouring forth from bowls of incense the prayers of the Saints. They were those Saints who ever cried aloud unto the Divine Lord upon the Throne, "Holy, Holy, Holy, is the Lord of Hosts! The whole Heavens are full of Thy Glory!" They were of those

beings of whom the Divine Father spoke when He said that they were the Gods.

WHAT THE SOUL KNOWETH.

The Estate of the Christ was not one whose nature can be fully stated. It was not one whose nature may be expressed in any human language, nor by any human signs. For no man knoweth the Divine, except he have been born from the Divine; and as the Christ was not only of the Divine Kingdom, but was that Kingdom made manifest so as to express the full life upon that Kingdom, only those who have been born from the Divine, and know the life of that Kingdom, may apprehend, let alone comprehend, the Estate of the Christ. For only that which the Soul knoweth of old may be understood by the Soul. Only that which the Soul has known during its past, may it enter into as a heritage. And when the Soul has not known the Kingdom of the Divine in the past, then may it not apprehend those profound things which belong to that Kingdom. But when the Soul has known all those precious things of which it writes or speaks concerning the Divine Love and the Divine Wisdom, then it enters into a heritage whose nature is Divine. It enters into an Estate whose value is beyond all compare. It finds a Kingdom of unspeakable worth. It enters into the possession of a wealth whose nature no mere man understands. It finds therein the Treasures of the Heavens. It knows no rest until it find the pearl of greatest and rarest nature. It seeks nothing else until it recovers the precious thing that was lost. It rests not until the Kingdom of the Divine has become once more its own. It pauses not in its steep ascents upon the Divine Kingdom, until it reaches the very throne of the Father, where it may lay down once more its honours, to return unto that Estate from which it began its ascent,—in order to minister unto the Father's children upon the lower Heavens. It never ceases in its beloved ministry to all who are seeking to rise unto the Divine, that it may anew interpret for them

the messages of Love and Wisdom from the Divine Father.

CHRIST'S MANIFOLD ESTATE.

The Estate of the Christ was thus most manifold. It was the Estate of one who had begun life on the Heavens as a human Soul who had grown up into the Divine knowledge, and by means of it had ascended on to the various Kingdoms of the Heavens. It was the Estate of one who had not only grown up into the Divine knowledge so as to reach up unto the Celestial Kingdom; but it was the Estate of one who had grown up so like the Divine in nature, that He became Divine. It was the Estate of one who had become even as the Divine, and so had arrived at such a fulness of the Divine Love as to be named The Beloved. It was the Estate of one who knew the Divine Father like one who dwelt within the Courts of His Presence. It was the Estate of one who was Himself named the Beloved Son of the Father, and was known upon the Kingdom of the Father as His Beloved. It was the Estate of one unto whom had been given the very opening of the Divine Kingdom unto all who were seeking for its Wisdom and its Love. It was thus an Estate of the most manifold nature, and one which no mere man could possibly understand.

HUMAN, CELESTIAL AND DIVINE.

The Estate of the Christ was at once Human, Celestial and Divine. It was Human because of the origin of His being upon one of the planetary spheres. It was Celestial because of its wonderful realisations of all the powers upon that glorious Kingdom. It was Divine because it became so in nature through the realisations within the Soul of all the Divine potentialities such as were possible to none other but the Divine Father. It was also Human because it was even as those Souls who are generated upon any planetary system for the Divine. It was Celestial because it took unto itself every one of the Kingdoms or states upon the Celestial Heavens. And it was Divine in that He who possessed it, had Himself

become even as the Divine. It was thus at once a Human Estate, whose life was measured by the Spiritual Heavens ; a Celestial Estate whose nature was like that of the Celestial World or inner Kingdom of the Soul ; and a Divine Estate whose nature was such as to place Him upon the Kingdom of the Divine Father as His Beloved Son.

The Estate of the Christ was therefore threefold. It was a Trinity in itself. It was like the Estate of the Father Himself in its nature and purpose. It was an Estate whose nature was so unlike that which men have given unto Him, that the two are opposed to one another. It was not such an Estate as He has had given unto Him by those who would perforce have taken Him and made Him their King, and who have first reared a false Kingdom in His name, and then placed Him there to reign. It was and is such an Estate as this world and its children have never dreamed of, such as its false teachers and would-be prophets have never known, or they would never have given unto Him the Estate which they have reared round the Christhood which He lived. It was such an Estate as none knew of who laid the foundations of the first Christian community, and built up out of it the Kingdom which now stands in His name. It was so unlike anything with which they were acquainted when they laid those false foundations, that they only sought to erect some outward memorial in His name, whose branches would spread over all the outward planes of this world ; for it was so unlike anything in His Estate, that everything upon this world was not only touched by it so as to be drawn into its meanings ; but it drew everything of a material nature unto itself, and built itself up as a great and glorious Kingdom by this means.

HIS HUMAN ESTATE DEGRADED.

The Estate of the Christ was threefold. It was Human, Celestial and Divine. It was threefold because the Christ had been generated a human Soul ; had risen on to the Highest of the Kingdoms of the Spiritual

World and so became a Celestial Soul; and then had likewise ascended upon the Kingdom of the Divine. But the kingdom reared in His pure and holy name gave unto Him as a Human Soul no Estate. It only gave Him a human form through which to make manifest the Christhood. It robbed Him therefore of those very attributes whose possession by Him were so very essential to His entering into all the experiences of the human Soul. It unclothed Him of all those powers by means of which He alone could understand the needs of the human Soul. It also robbed Him of every attribute which a human Soul possesses, and thus made Him an impossible Human Christ. It gave Him nothing but a mystery whose nature none could understand. It made Him unlike any human being by the way it presented Him unto the Soul; for He came into this world through means which were impossible to both the human form and the beautiful Divine Love. It presented His coming as one who was as unlike any of His Brethren on this world as it was possible to be in His form, since He was by very birth half human and half Divine in form. It presented His appearing upon this world as something so unnatural, that ever since the kingdom rose upon its false foundations, that appearing has been the cause of sorrow and strife. It presented to the world one who was born of a woman, whose fatherhood had to be related even to the beautiful and pure and most Holy Spirit of the Eternal Father. Thus did that kingdom not only degrade His beautiful Human-Soul Estate such as they believed in, to have reference only to His body of flesh; but they brought down into such unspeakable relationships of the flesh, the Holy One Himself, when they attributed to Him the parentage of Jesus.

HE WAS THE THREEFOLD MARIA.

The Estate of the Christ was also threefold, in that He was in Himself a Human Soul who had known the journey from planetary conditions to those of the Divine Kingdom. He was threefold in His nature—Human,

Celestial and Divine. He was threefold in that He was a Soul who had known everything upon all the Kingdoms of the Heavens; who had not simply been fashioned the Son of God, but who had reached up unto that exalted Estate; who had not simply been put upon the Celestial Kingdom to learn all its Wisdom as one of the Angelic beings, but who had attained unto that wisdom by His very love for Divine things. He was thus threefold in the truest sense, for all His attributes had been acquired. He was thus the Christ for the human race who had not known a higher realisation of spiritual life; the Christ for the Children of the Kingdom who had once known such an Estate when they were like Him upon the Kingdom of the Father as the Soul's Interpreters; and as one who knew the Father like Him who ever dwelt beneath His Presence, He was the Christ of the Father. Thus as a Human Christ He was able to show the children of this world that Estate unto which they should ever seek; as the Christ of the Kingdom of the Father He was able to teach all those who had once been on that Kingdom how to return unto it again by following the same path which they observed in Him; and as the Father's Christ He became the true Interpreter unto all who heard His message of the Divine Love and the Divine Wisdom. He was thus threefold in His nature; the three Marias who were early at the sepulchre when Jerusalem went down into the Valley of Death. He was the Maria of a world like Jerusalem, and so understood much of its nature; He was the Maria of the Celestial Kingdom, and so understood all the requirements of those who had gone down into the Valley of Death along with Jerusalem; and He was the Divine Maria who knew all the holy and beautiful purposes of the Father concerning Jerusalem and all her children, and so was able to Interpret those beautiful purposes. Thus was He verily at once the Christ of God, of the Gods—or Children of the Divine Kingdom, and of man. Thus was He the three Marys, or Marias, who looked down into the sepulchre, weeping. Thus was He the very Son of the Highest, the

Beloved ; the One who had so fully ascended up on High that He led into full liberty all who followed Him in the same path afterwards, and was crowned "The Son of God ;" and the one who rose out of a world like unfallen Jerusalem to take unto Himself all the attributes of the Spiritual Kingdom, so as to rise on to the Kingdom known in ancient religions as the Kingdom of the Christs. He was verily a very Trinity embodied. He had in Him the nature of the Human Soul, that of the Angelic world, and that of the Divine. He was of the very substance of the Father : He was of the very nature of the Angels : He was of the very nature of the human Soul.

The Estate of the Christ as understood by the kingdom erected in His name, was and is something very different.

J. TODD FERRIER.

THE PURITY OF CHRISTHOOD.

The Christhood was ever one full of the most pure and beautiful service.

In it were there no false views of the Divine Nature, nor perverted visions of the Divine Love and Wisdom.

It was a life of absolute Goodness unto all men, and of perfect Compassion unto all creatures.

It was a life of purity such as men and women have neither seen nor known—purity whose very breath would have made them stand far from Him.

THE SON OF THE HIGHEST.

The Christ was the Son of the Highest, and He became even the lowliest of the sons of men.

He was the Christ whom the Father so greatly loved; and He became the Christ whom the Father's Children rejected.

He was the Beloved One on the Kingdom of the Divine; and He became as one despised and rejected by the kingdoms of men.

He was the Beloved of the whole Hierarchy of the Celestial Heavens; yet did He become even the one ever to be despised by the hierarchies of men.

He was the Beloved Son of the Father; yet became He the humble son of man.

He was the Beloved One whom the Father had raised up to His own Kingdom when He declared Him to be "an only begotten son in whom He had gladness at all times;" yet He became the man of perpetual sorrow.

He was the Beloved One, the only one unto whom it had ever been said, "Thou art My Son, this day hast thou been begotten unto me."

He was the Beloved of the whole Spiritual Heavens; yet He became one unto whom these very Heavens were sealed for the Redemption of the world.

He was ever the Beloved unto those who knew Him on The Bethlehem when He ministered amid the darkness which had overtaken the Children of Zion; yet He became even unto them as one unknown and unsought.

He was even the Beloved unto those who knew Him best during His beautiful Christhood; yet He became even unto them only as one whom men forsook, because they knew Him not.

THE NEW INTERPRETATION.

XXVII.

THE ESTATE OF THE MAGDALENE.

WHEN the Christ left this world, as was supposed when He passed away, He entered into the Estate of "the Magdalene." He sought not the honours which history has adorned Him with where He might look out from some Divine Kingdom upon the struggles of all the ages without taking any part in them, and without having accomplished the Redemption of the world which was attributed to Him through his dying as a sacrifice to atone in some mysterious way unto the Divine Father for the errors of His children; but He left this world as The Christ, to appear in it again almost immediately in a body whose Estate was that of "The Magdalene." He left the body of Jesus to take that of one of the worst women whose name figures in history.

WHEN JESUS LEFT THIS WORLD.

When the Christ left this world He was supposed to have ascended up on High, there to continue His sacrificial work in the presence of the Father. When He died He was supposed to have accomplished the Redemption of the World. And ere He passed away from the outward vision of His Disciples, He was supposed to have breathed on them the Holy Spirit or Holy Paraclete. And then when He passed away from this world, He was supposed to be able to send unto all who sought His aid, the gift of the Divine Spirit, and that such a gift had actually been bestowed by Him on what is now known as the Day of Pentecost. Nay, so powerful was He to become when He ascended up on High, that He was even "to restore the Kingdom unto Israel." He was to restore unto the Children of the Kingdom "all things." He was to make of that Kingdom a world-dominion over which He Himself should rule as King. He was to make of that Kingdom a world full of everything that was like the Divine Love. He was to overcome every obstacle to

that Love, until all the peoples and nations should know the Salvation of God which He had wrought out on their behalf. The Divine Love was to rule, the Divine Peace was to be present everywhere. The Divine Glory only was to be sought by all those within that Kingdom. The Light of the Holy Spirit was to illumine all its citizens. The predominant note of that Kingdom was to be "Goodwill unto all men and all peoples." The one sure thing about that Kingdom was to be the beautiful manifestation of such a life as the King Himself lived, through the lives of all who were within it. Nay, so glorious was that Kingdom to be, that all who partook of its nature were to reign even as the King.

WHERE HE WAS SUPPOSED TO HAVE GONE.

When the Christ left this world He was said to have gone on High to perpetuate the Sacrifice which He had offered on Calvary. He was supposed to have gone to make intercession with the Father on behalf of the Children of the Father, that the Father might behold at all times the fearful sacrifice which He was supposed to have made in bearing the suffering imposed upon Him in the few hours which passed between His Gethsemane anguish, His death on the cross, and the three days in the Sepulchre. He was supposed to have borne on the Cross the penalty of the whole world ere He died, and yet the entire work was transferred to the Divine Kingdom where the Sacrifice was to be offered perpetually. He was supposed to have taken away the burden of the world's guilt by dying instead of men; yet His intercessory work is supposed to be effecting that now for all who seek the Divine forgiveness through Him. He was supposed to have accomplished for man his salvation from the dominion of evil; and still He is supposed to be interceding for man before the Father; because of the failure of man to realise that salvation from all sin and wrong. He was supposed to have accomplished by some means all that the Divine Justice demanded of man on account of his failure; and then

He had to make perpetual intercession that the Divine Mercy might be vouchsafed.

HOW HE WORKED WHEN HE LEFT.

When the Christ left this world He entered upon a work whose nature was less exalted, and which was not an imaginary Priesthood. He left this world as one who had lived in the Estate of a Celestial Christhood on the Kingdom of His Father; who had made manifest unto the Soul what the Christhood Estate meant; who had so fully and beautifully translated that Christhood into the Human Estate through Jesus, that none who beheld Him need inquire what were the first conditions necessary to enter upon the path to that Estate—to take up a form of priestly service such as no other priest ever had allotted to Him. He left this world to perform an Office whose nature has not even been known on this World since the Holy Mystery of the Passion as set forth in the Logia held by the few followers who knew the Master best, was taken away and destroyed by those who had laid themselves out to make both His Christhood and His sad Sin-offering of non-effect for this world's redemption. He left this world to perform a work of whose nature none have since dreamt, whose nature none would have believed had they known Him only as the Christ and not as the Master, whose character would even have given a severe shock unto all who understood not the nature and purpose of the work. For He left this world to take up a life of sad passion which made His Holy Passion a terrible reality unto Him.

THE WORK HE WAS SUPPOSED TO BE DOING.

When the Christ was supposed to have risen up bodily out of the Earth as the resurrected Jesus, He was supposed to have taken that body with Him into the Heavens where, as the risen Saviour of men, He was to appear, and where He was to make Himself known as the Lamb of God who took away the guilt of the world. He was supposed to have then overcome all the obstacles which stood in the way of the redemption of the whole

world, but had to make that redemption effective by means of His intercessory work with the Divine Father. He was supposed to have overcome by means of His Christhood, all the evil which had overtaken man, and to have abolished on the Cross man's weakness before the Divine. He was supposed to have overcome every one of those forces whose nature was opposed to the ways of the Divine, and to have made the whole course clear for a redeemed world to appear. He was supposed there to be preparing a home for His own followers, not to be reigning over this world. He was supposed to have ascended as the Redeemer of the whole world, yet it became His work to make ready a home for the few who might be gathered out of this world. He was therefore at once the Redeemer of men, and one who refused to reign with them. He was at once the Redeemer of the whole world, and yet only sought out a few who were specially near to Him to share with him the glory of another world. He was at once the Redeemer of men, and the one who was always pleading before the Father that their redemption might be made effectual. He was the Redeemer of the whole world even whilst He had to seek out a home where He might dwell with those who followed Him. He was the Redeemer of men even whilst they lay sunk in the mire of iniquity before the Holy Presence of the Father, caring nothing for any redemption which would entail upon them the burden of making themselves pure, seeking no Salvation from the slavish passions whose chains held them fast, caring nothing about such things as purity of body, mind and heart, seeking nothing but that their desires should always be satisfied in the body, mind and heart.

HOW THE CHRIST LEFT THIS WORLD.

When the Christ left this world, He was not any longer the Christ. It was His sublime sacrifice that He divested Himself of His beautiful Christhood, so that He might become even as one who was "abandoned." He

laid aside all His Divine prerogatives when He descended to live as the Christ ; and He laid aside what constituted Him the Christ when He left this world. The Estate which He brought into this world as the Christ, He put aside in the hours of His anguish, that He might take up up another Estate whose very nature made Him recoil with horror when He beheld what it would mean unto Him. He knew ere He came as the Christ that He would not go from this world until He also had entered into all the states in which the sons and daughters of men were living. He also knew that, to enter into these Estates, He would have to divest Himself of His beautiful Christhood, so as to enable Him to descend so low. Nay, He even knew that it would mean for Him ages of travail where and how He would fain have escaped ; because to enter into these states was to descend to be even as those who were in them. And so, when He is said to have anguished in Gethsemane, we may behold how He shrank from the ordeal, how He languished even in anticipation of the sad lives He would be forced to live. He knew how He would have to undertake a work amongst those from whom in His beautiful Christhood He would have shrunk in horror, in order to first learn how they lived and sinned, and then to shew them how to rise up out of the evil by which they had been overtaken. He knew how awful these lives would be unto Him as He sought to learn the meaning of their lives for whom He was giving His. He was not unwilling even to bear such a burden where the redemption of the Soul was concerned, though He knew that it would mean for him ages of sorrow and anguish, and the loss for ever of His once beautiful Celestial Estate unto which He might again rise, though never more with that absolute Estate from which He rose from The Bethlehem. Nay, He knew that to once descend into all the hells where burned the fires of every kind of human passion, meant the " passing over " into a state from which He would never be able to absolutely recover Himself, so as to be as He had been on the Divine Kingdom.

THE ESTATE INTO WHICH CHRIST ENTERED.

When the Christ took up the new work, He also took up a new Estate. He took up that of "The Magdalene," or the state in which the Soul abandons even its faith in the Divine. The estate in His case was manifold. He took the form of a woman who lived "the abandoned" life for a few years ere the Soul awoke to recognise its awful degradation, and seek anew for, and rise up into, the Christhood Estate. But He likewise took upon Himself that deeper form of the state known as that of "The Magdalene" *when He gave up even His consciousness of the Divine, and entered into the condition of "one abandoned."* He likewise added to the awful burden by taking such an Estate first in His new priestly work; because the Soul was too deeply conscious of the fearful state into which it had entered and so always felt the burden, which it left upon Him, in all the other lives He lived. And He took that awful burden upon Himself that He might know the state into which he entered who went away from the Divine Kingdom in anger, and then brought about the ruin of Jerusalem and all her children. For by so entering first into such an Estate from that of the Christhood, He passed away from the Divine Kingdom on to that Kingdom which the fallen one had created for himself. And by so doing He entered at once into the very *darkness* which overtook the wanderer when he went out from the home of the Father. He thus descended from the Estate of a Celestial Christhood into that of one whom the Lord had to abandon. He went down from the beautiful Estate of that Christhood into one whose nature was at once loathsome and dark. He passed away from the Presence of the Father as a Celestial Christ to work where there were found nothing but the most intense Soul-darkness. and the most passionate natures.

J. TODD FERRIER.

ON THE DIVINE THRESHOLD.

He who maketh the Secret Place of the Most High his dwelling, must abide beneath the Presence of the Divine.

He who so dwelleth within the Sanctuary, must ever be overshadowed from the Divine.

Unto him must the Divine Presence be an everlasting assurance that he is one of those whom the Father honoureth, and whom the Heavens ever minister unto.

He shall always make the Divine Presence his refuge ; and the Sanctuary his pavilion in times when the Heavens may not approach unto him.

He shall verily behold how the Heavens make manifest the Glory of the Lord, and reveal unto His Children how pure and beautiful that Glory is.

The Adonai is ever the foundation of his life ; upon Him doth he rear his hope : unto him doth the Angels of the Lord perform their ministry, and bear him up amid the world's evil.

He shall be as those from whom the enemy fleeth ; from whom all pestilence removeth itself ; and upon whom the arrows of the bow of the enemy at last fail to make good their mark.

He must even be as one appointed unto that service in which the Divine Love and Divine Wisdom always minister ; through which that Love is made glorious, and that Wisdom beautiful.

Even he shall be lifted up on High to declare what the Lord hath accomplished through Him who was even as the Divine in His beautiful ministry.

Even he shall be found evermore at the right hand on High, when he hath made perfect all his service for the Divine.

THE OFFICE OF THE CROSS.

WHEN the Christ left this world, as was supposed by nearly all who had known Him as Jesus, He simply left the one body that He might enter into many bodies whose nature would enable Him to perform the office of the Cross. He was said to have died on the Cross, and then to have revived after three days ; and after some forty days, to have ascended to the Father, there to make intercession to the Father on behalf of the Children who were all supposed to be under the wrath or displeasure of the Father, so that the Divine Forgiveness might be made manifest unto them. He was said to have promised unto all who called upon His name the gift of the Holy Spirit, and that that gift became theirs on what has come to be known as Pentecost. And it was affirmed by the various writers of the New Testament records, that that great gift had actually been bestowed by Him upon the little Community at Jerusalem.

THE MASTER LEAVING HIS DISCIPLES.

When the Christ was with His few intimate disciples just prior to His betrayal He told them that the Holy Spirit or Holy Paraclete had been with them from the beginning ; that they had once known Him ; that He should again be known by them ; and that in order that they should enter into the full possession of this most precious Divine Gift, it was essential that He should leave them all for a time, and go whither they could not then follow Him. He said unto them that for a time they would not see Him, but that some day He would return to bring them together again ; and He likewise told them that His going away was essential to them, as, if He went not as He had purposed, the work which He had come from the Father to do, could not be accomplished. Nay, He even said unto those who were with Him to the last, that unless the Divine were lifted up out of the Earth, the Redemption of the Soul could not be accomplished ; but that were the Divine to be uplifted so that all might behold Him, then all the Children would be drawn away from the life of the

body to seek only the life of the Divine. And as the result there would be such changes wrought that, when the Son of Man came in the Regeneration, He should find that all the Sheep of the Fold who had been scattered abroad, would know the Voice of the Divine Father, and respond unto that Voice to follow out the life of which it spake unto them, so that there should be one Fold under the Divine Love.

HOW HE PASSED AWAY.

The passing away of the Master as the Christ from this world, was accomplished. That Holy being who had overshadowed Jesus and vehicled through Him, departed from one form of manifestation, only to take up others. He left this world as the Christ that He might perform the Office of the Cross upon other fields. He left this world as the Christ in order to become even as a Servant whose ministry would be of such a nature that He would have to be in subjection unto those very powers whose nature was opposed to His own. He left this world, therefore, that He might begin that terrible and unspeakably sorrowful and sad Sin offering, where He would have to meet elements and forces whose whole bearing would be entirely opposed to His own Soul. He left this world, not to ascend up on High as the Great High Priest of the human race to make intercession before the Divine Love on behalf of all the Father's Children, so that they might be forgiven and healed in their Souls ; not even to enter into any glorious state upon the Kingdom of the Divine ; *but He left in order to make His great Act of Humiliation in divesting Himself of all His Divine Attributes and all His Celestial Powers, into an amazing reality, by assuming even the forms of the most sinful of the Father's Children, that He might be able to enter into their life, and so to know from actual experience what that life was, and why it was the Divine Love did not succeed in finding them unto Life-Eternal, and drawing them away from their sins.*

He thus left the world only as the Christ, to enter

upon His great work on behalf of the Children. He left as the Christ, to soon appear again and live lives of such shame and sorrow as they lived; to live these lives amongst them, that He might be even as one of them; but so to live them, that in every life He should rise out of the conditions of shame and sin to seek and attain unto the Estate from which He had descended, and present anew in every life the Christhood, and thus show the Children, not only its nature, but how possible it was to rise up out of their sin and shame into such an Estate.

And it was under such conditions that He performed the Office of the Cross on behalf of this world. It was under such conditions that the Sin-offering was made.

WHO WERE THE SPECTATORS?

When the Christ took His departure from this world no crowd witnessed His Ascension into the Heavens; no mysterious "cloud" came to envelope the body through which He had vehicled as the Christ; but there were a numerous host of spectators both from the Heavens and the Hells who looked on as He took His flight down into the Egypt of the body of shame. Verily did the very Angels stand aghast at the action which took Him from the state of Christhood into one in which the very fires of hell burned. They were astonished at the step by which He descended from His Christhood to become the Sin-offering on behalf of the whole world, for they could not understand how He could accomplish it in safety. They knew not *how* He had power to lay down His life thus, though they knew that He was to do it. They were not permitted to know *how* it could be accomplished, lest any of them should likewise descend into such states out of love for the Divine and His Children, and they should not be able to return again into their Celestial Estate. Though they enquired into what manner of thing the Sin-offering was to be, so that they might make ready to minister unto Him during the performance of the Office as His guardians. Yet were they precluded from the full vision, because none were to know who and what He was

during the Office, except that He was even as one of the Children, and received only such ministry as was from time to time vouchsafed unto any of them as they sought for the Divine Love.

But there were other spectators of His sublime Act of Humiliation. The whole of the Hell states upon the lower Astral Kingdom witnessed what He did. They saw Him leave the body of Jesus when He was said to have ascended up on high, and take a flight on to the whole Astral Kingdom where He met those forces face to face with which He would have to do during the performance of the Office of the Cross. For when He took His departure from the body of Jesus, He went down into another kind of body whose nature was Astral in every way, because it was a body which was born full of every kind of human passion. It was a body known now as that of one who became a woman of most evil reputation during the early years of her life when she became as one abandoned to every low desire. The hells looked on in amazement as the beautiful Christhood was laid aside and the low body of passion assumed. They knew unto what end it was to be done. There were held fast in these hells those who had long been known to yearn for their deliverance from their chains of shame and bondage to evil. They had long been known as those who were the lost sheep of the folds of both Zion and Jerusalem who had found themselves amid the terrible fires of Gehenna, and could not make their escape.

But in addition to the lost Souls upon the Astral Kingdom, were those who ever hated anything like a Christhood, those "principalities and powers of the air," who ever sought dominion over the Soul, and who were determined to not only make the performance of the Office of the Cross impossible, but to destroy Him who had undertaken that Office ; and these followed Him upon that Kingdom through all His lives in order to make them most miserable, in the hope that He would cease the Office and withdraw into the Heavens again.

They persecuted Him during all His ministry through the bodies which He had to assume. They thus hoped to wear Him down in His love for Souls, and force Him to leave this world as it was. They thus hoped to defeat the purpose of His Christhood and His great Act of Humiliation. Nay, when they first knew that He was to take such a step as would place Him in the same position as the human Souls who were then dwelling in the hells, they were struck with astonishment that He should venture to unrobe Himself of His Christhood and enter into such states as would place Him in their power. They took counsel against "the Anointed" how they might even destroy His very being, and thus make the Redemption of this world impossible. They took upon themselves the burden of making Him always even appear as one of themselves, until He arose from the state into which He had descended, to make manifest again that the Soul could rise out of the hells even unto the Estate known as Human Christhood. They followed Him from life to life as He overcame their influences over the lives into which He had to enter, so as to make every life more evil for Him, if possible, and thus to overcome Him at last by wearing Him down. They manifested their hate in every life through those with whom He was as a servant, so as to strike Him in every way. They soon revealed their purpose after His descent from the Christhood, by making the body into which He first entered one of the worst that He knew during all the long and weary performance of the Office of the Cross. They struck Him so deeply through that body, that as He awoke from the awful state into which it had drawn down the great love whose fires were so great within His Soul, that He uttered a most fearful cry which even awoke the dead who were around Him in the like state, so that more than one followed Him out of the life of sin and shame into the life of purity and goodness. Nay, so deeply had He been drawn down into the hell-fires where abode the lost sheep whom He said He had come to seek and to save, that He found them and brought

them up with Him again out of the state, into that of Redemption. He found some of the lost sheep of the House of Israel dwelling even amid the plains of Sodom and Gomorrah, where they had wandered when they left the true Fold of the Father. He there uttered a great cry of horror when He discovered the state amid which He had had to make the Sin-offering.

THE TERRIBLE REALITY.

The Office of the Cross as performed by the Christ was priestly. It was done on behalf of the Children. It was priestly in that it partook of the very Cross itself. It was the Cross made into the profoundest reality. It was a life given on behalf of the whole world in the most realistic and tragic sense. It was no passing hour of the sorrow and loneliness of any such offering as the Church to-day believes in. It was no such suffering on the Cross erected by the Romans imposed upon His fragile body as Jesus. It was no such brief times of terrible darkness as are indicated in the accepted records, where the whole stellar Heavens are represented as becoming dark even unto those who witnessed the tragedy. It was not the brief time in the Sepulchre where the body of Jesus is said to have lain for some three days. It was none of these.

The priesthood of the Christ took Him down into many sepulchres where He lay in a state of spiritual death for a time. It made His Cross one perpetual burden-bearing. It made the Crucifixion not one of few hours' duration to the body of Jesus, but one which appeared in *every* life as soon as He awoke out of the state in which He found Himself. It was no short period of transition between the supposed death of Jesus and the supposed resuscitation, but the long ages of all this awful era, during which the Church has sung His praises but refused His Christhood, and given unto the hungering Souls the awful travesty of both His beautiful Christhood and His Priestly Office.

J. TODD FERRIER.

THE WAY UNTO THE LORD.

The Way of the Lord is always sure and true : it leadeth to the innermost seat where the Divine Presence abideth.

The Way of the Lord is ever that whose pathway is flooded with light.

The Pathway of the Lord is always pure and clean ; in it may nothing that defileth walk nor seek to make its home.

The Way of the Lord is ever one of Love : it knows no other way : even though it should appear to tarry in its manifestations of that Love, yet there is no lingering upon its path.

The Way of the Lord is ever full of Compassion towards every one of His Children, and Pity towards all creatures.

Those who be found in that way must needs have come even into His Presence, and themselves grown to be like Him : they also will be Children of Love, Compassion and Pity.

They will have found the true path unto Zion, the Divine City of the Lord, and will be walking along its pure and holy ways ; and they will have come even unto His Presence with thanksgiving and rejoicing, because they are now His own.

They are all the Children of His Kingdom whence they came, and into whose heritage once more they are entering : for its heritage is one of purity, and its wealth the Divine Love and Wisdom.

They are those who have made white their robes in the Life-stream of the Divine, and were ever Virgin in their Soul.

They are those who have made the Lord their Refuge, and whom He hath again lifted up through the strength of a Redeemer.

EDITORIAL NOTES.

THE HUMAN ESTATE OF THE CHRIST. The Estate unto which the Christ attained, was Human. It was Human because it was of the same nature as those Souls known to us as human. It was like their Estate in that it began just where they began, on one of the human systems amid the Celestial Homes of the Father. It began like theirs, and was born in like manner. It was like theirs in its evolution at first; but it never knew the tragedy in experience which befell the human race, until the days of the Sin-offering. It knew nothing of the terrible disasters to its unfoldment, such as happened to the human race. It only knew the true path towards attaining unto another and more worthy Estate.

The Estate given unto the Christ by the Church must appear as some mysterious revelation. It must seem to have been one of great promise to the human Soul. It must appear to all who know no better, that the promise in that Estate, is one which provides for the Soul. It must seem to be a dream unto all who seek unto Him for Redemption, to know that He did for them what the Divine Father Himself failed to do. The Estate must appear as unreal in the Redemption, as it must be in the way in which it was said to have been procured. It must appear to all who truly seek unto the Divine, that the Estate of the Christ by which He takes the place of the Heavenly Father in the Redemption of the Soul unto its own Estate, is one that would at once proclaim Him to be, not the Christ, but another. It must be quite manifest unto all who truly seek for Redemption, that such an Estate for the Soul must be acquired, that it must become the heritage of the Soul as it grows from one stage to another in its experience towards the realisation of purity, goodness and love.



IT WAS SPIRITUAL, NOT PHYSICAL. The Human Estate of the Christ was not such a myth as the Church has given unto Him. The human estate of any Soul must not be confounded with the mere human form, nor with the Soul's experience in that form. The human form as known on the physical planes, was not a part of the original Estate of the Soul, but was

something added to it by the Soul itself as it fought its way up through the terrible conditions amid which it found itself after the planes of the planet had settled down into fixed conditions. For the human physical form was not a part of the true evolution of the Soul upon the spiritual planes of the Planet. It was taken by those who knew that form on the Spiritual Heavens in its pure and perfect state where it stood for the sign of the Soul, and brought down into the physical state. Therefore, when true Human-Soul-Estate is made to relate to the physical, it is not only a perversion of that estate, but the degradation of what is purely spiritual to a state of matter. And to relate the Human Estate of the Christ to the body of Jesus, even though that body was supposed to have been miraculously born, and though it was said to have had in part a Divine parentage, is to reduce the Human-Soul of the Christ into a mere physical body whose functions were purely physical. And to so relate all that was truly Human in Him to the body, is surely the most pitiable and most tragical action. For it at once makes Him unlike His Brethren. It makes His Soul unhuman.

* * *

HE BROUGHT
THE ESTATE
INTO THIS
WORLD.

The Human Estate of the Christ must now be understood. It had nothing to do with the body of Jesus, which was only the vehicle given unto the Soul, like any other human Soul. His Human Soul Estate He brought with Him

when He was born.

The Human Estate which He brought was, however, different to the Estate of any of the human race. It had never known any form of wrong as a part of its heritage. It had no part or lot in such a history as overtook the human race. It had only known a life whose every way was pure, and full of such light as a human Soul required in its evolution towards the Kingdom of the Divine. It had completed its evolution in the Divine way upon the Spiritual Heavens. It was entirely of a perfect order. It was a perfect Human Estate. It attained that fulness upon the planes of the Spiritual Heavens. It was, therefore, a Human Estate thousands of ages ere He purposed (when He had reached unto a Divine Estate, and knew the calamity which had befallen Jerusalem and her children) to visit Jerusalem in order to try to gather her

lost children together. It was a true Human Estate many long ages ere He sought unto Himself the Estate known as the Divine. It was so truly Human that, though He ascended up on High leading captive Captivity (or all those great and trying experiences which beset a Soul who seeks unto the Kingdom of the Gods) yet He never lost it as a part of His heritage.

★ ★ ★

THE CELESTIAL The Estate of the Christ was more than
ESTATE Human, even as a Human Soul. He
NOT MADE had early risen from the lower Spiritual
MANIFEST. Heavens into the Highest. Then He
 took upon Himself the nature of the
 Angels, as that nature was for all who
might ascend unto the Highest. He also took upon Him-
self the nature of those who have been spoken of as the
Gods. He then likewise took unto Himself the very
nature of the Divine Father, when He rose on to that
Kingdom on which He was made into *The Beloved One of
the Father*, and affirmed to be *The Begotten of the Father
as a Son*.

The Celestial Nature of the Christ has not been hitherto known upon this world. It was not understood even by those who knew Him best in His earthly life. It was unknown to any one with whom He associated as the Human Christ. It was only guessed at by the few most intimate of His friends. For though he so frequently spoke to them concerning the past when they had all been together in the kingdom of the Father, yet He never said unto even His most beloved one on the Earth, who He was.

The Celestial Nature of the Christ has been vehemently affirmed by the kingdom which *professes* to represent Him; and yet, none seem to know the true nature of that Estate.

★ ★ ★

THE THREEFOLD The Estate of the Christ was thus one
NATURE whose very nature was at once truly
OF THE Human and Divine. His true Humanity
CHRIST. required no miraculous agency to give
 unto it purity, and the very mark of the
 Divine. He required no miraculous
birth as a Human Soul, having come into this world with
that Estate. He ought never to have been born as a
human life into this world; and He would not, had

Jerusalem not fallen with her children. But when the awful calamity overtook the beautiful Celestial being and his system of human Souls, He then purposed to visit the desolated city in order to effect her restoration. But it was only when His visits to the planes of the City with messages of Divine Love and Wisdom, failed to awaken out of the awful spiritual stupor into which they had been thrown, those Souls who had fallen into "the desolation" whilst seeking to minister unto the children of the city, that He purposed to also descend even until the outer planes were reached. And it was in this way that *He purposed even before the present foundations of the Earth were fully laid in fixed planes of matter, to visit the City.*

★ ★ ★

<p>THE DELUSION BELIEVED BY THE HUMAN RACE.</p>	<p>The Estate given unto the Christ by the kingdom reared in His name, is as nebulous in its character as is the Redemption which He was supposed to have effected for the world. It affirms that He is not truly what He is. It affirms His Humanity, but makes it only physical. It speaks of <i>the reality of His Humanity</i>, even whilst it robs Him of a true Human Soul. It represents Him as the Divine Son of Mary, rather than the true child of a woman born with the like Estate.</p>
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The true Humanity of the Christ was not given Him by His earthly parents. They could not have given Him any such Estate. The false position in which the whole human family is placed, is owing to the false conception concerning the difference between the Estate of the Soul as such, and that Estate within a physical form. Humanity has been made to begin in the physical, and then to rise into the spiritual. The human race is first animal and then human, according to the teachings given by those who are said to be "the wise men of this world." The human race was said by the teachings of religious philosophy, to have begun in the form of man. The human race was affirmed by those who wrote most of the old Hebrew books known as the Old Testament, to have had a material origin. The human race even to-day believes in the false presentation of its own origin. It believes the delusion given unto it, even though it would fain believe that it had a Divine beginning. History, such as it is ; philosophy, such as it is ; and all religions, such as they are, have taught the like thing to the race,

until now it is almost impossible to impress the human Soul with the truth concerning its own beautiful nature and origin. And it was for that purpose that the Human Christhood was lived. It was unto the end that the human race might at last be awakened to the consciousness of their true nature, and seek for its fulfilment in a pure and beautiful Christhood—the perfect evolution of the human Soul.

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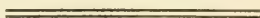
THE PURPOSE
OF THE
HUMAN
CHRISTHOOD.

The Human Estate of the Christ was one that enabled Him to enter fully into the conditions of the human Soul as it sought out the Soul amid "The Desolation." It enabled the Christ to enter fully into the requirements of the human Soul. It enabled Him to make of Himself such "an Offering" as the human Soul required. It placed Him in the position of being able to translate into the language of the human Soul, all that it required of the Divine Love. It was the means by which He was able to again descend through the Heavens, on to the planes of Jerusalem.

The Human Christhood was lived in order to recall the Soul from bondage to the physical life, unto the like Estate.

The Spiritual Christhood was never made manifest. What was made manifest was the Spiritual nature of the Human Estate. The Spiritual Christhood was unmanifest except in the Teachings. The Human Christhood was that which was made manifest by means of the outward life of the Christ. It was that life interpreted unto all who beheld it.

The Spiritual Christhood was not known until He had been tried and crucified. It was only after His rejection as the Human Christ that the true nature of the Master became known unto the few who remained with Him to learn from His lips the meaning of so much that He had said unto them prior to what is known as His death.





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THE WATCHMEN AWAKING.

The Watchmen are awaking from the sleep of the night that they may again tell unto the inhabitants of Judah, what is the hour.

Even now are they arising out of the night when the Light was lost unto them so that they were no more able to tell of the hour, nor of the time when Judah should awake, to tell again of all the glorious works wrought in the City by the Lord.

Even now are many of them upon the Hills whence the Light is streaming, to learn anew what gracious things hath been done unto Judah, by the Lord.

Even now are some upon the Mountains where Understanding is beautiful, and where the marvellous glory from the Lord filleth the whole Heavens of their dwelling with the Light from the Divine, that they may indeed again behold what wonderful things He hath wrought within the planes of the City.

WHAT IS A VICARIOUS OFFERING?

THE day has now come for us to speak in more explicit terms regarding the nature of the offering made by the Christ. That offering was not a vicarious sacrifice in any such sense as that unhappy term has now come to be understood, though it was in the most real sense vicarious. To be vicarious did not originally mean that the sacrifice was propitiatory. The term which came to be so spoken of was originally a word whose meaning had regard, not to the nature of the offering, nor to anything accomplished by it; but rather spoke of the sacrifice made. It indicated the *real nature* of the offering, in that it showed how the offerer must needs endure unspeakable loss. It pointed not to his offering but to himself. It had no meaning for anyone but the offerer, in so far as its intrinsic nature was concerned, nor in so far as even his burden was concerned.

When the Christ decided to make of His very Christhood such a sacrifice as would carry Him down into the same states as those in which men and women dwelt, He verily offered, what became unto His Soul, the most profound vicarious offering. Nay, when He purposed to descend from the awful purity known upon that Kingdom whence He came even to live His Christhood amongst men, even then was His sacrifice most vicarious. For He left a Kingdom of beautiful purity, where Divine Love alone reigned, and where the Divine Wisdom only was sought after by the whole of those who dwelt upon that Kingdom, in order to descend upon the planes of a world where purity was almost unknown, where no Love of the Divine was eagerly sought after, and where no Heavenly Wisdom was regarded as a heritage of the Soul by those who only sought to rule in power and to serve with that spirit whose seeking was always material. Such was His Sacrifice when He became the Christ that it filled His Soul with unspeakable sorrow and pain; for His very being felt how terrible were the conditions of life upon this world. His Soul shrank from the evil which He met

as He moved across the threshold of the world. He was always so pure and so spiritual in His nature that, when He met men and women who were not pure, and whose longings were not spiritual, His whole being suffered from the conditions they imposed upon Him. And in this way was His very Christhood vicarious. It filled Him with profound sorrow and pain to live such a life amid the awful conditions of even the Eastern world. It made even the living of His Christhood into an offering that was vicarious in every way. For it made Him endure burdens which no one could understand.

But the real vicarious nature of the Sin-offering may not even be spoken of where the mind is too gross to apprehend how possible it was for Him to function through bodies of evil, without that evil tarnishing His Soul. It is too holy and profound to be named where men and women think gross thoughts when a Soul seems to be living in a body of spiritual death. It is not even to be shown unto any who will not seek to distinguish between the Soul as it seeks the Divine, and the body through which it has to function. It is too pure in its nature to be thought of in relation even to the awful evils by means of which the Sin-offering was accomplished. For the vicarious nature of the Master's Sin-offering is not such as men and women have supposed. They have thought of it as something borne in their stead. They have related it to the Divine Love, but in such a way as to turn that Love into mere earthly Justice. They have thought of His sad Sin-offering as an offering made unto that Love to deliver them from some awful position where that Love could not even make mercy manifest. They have made all the suffering of the Sin-offering relate to that Love; but they have made it relate to it as something mysteriously imposed by the Divine upon the Christ as He suffered on the Cross. They have made all the mystery of the Holy Passion relate to the Divine Love, but only as something which no one has ever truly explained. They have even made the Passion into one of pure judgment against

sin in which the Christ was said to bear the full punishment. They have even made all the punishment said to have been borne by the Christ into an instrument by means of which the Divine Love became able to forgive His Children and seek their redemption.

The real vicarious nature of the Sin-offering could never be made known, except where the Soul has sought unto the Divine and reached that Kingdom unto which the Christ always called it; it could never be known except where the mind has purified itself from all sensuous desires. For to understand how truly vicarious His Sin-offering was unto Him, the Mind and Soul must behold the Master in His true Christhood. So pure was that Christhood in everything and in every way, that He was constantly suffering as He came into close contact with men and women where His ministry took Him. So pure was His body, that their impurities were a source of trouble and suffering unto Him as they came into contact with Him. His mind was so absolutely pure that the very approach of men and women whose minds were full of evil desire, turned His life into a burden. So absolutely pure were all His desires and aspirations that to have to be environed even in a pure and holy atmosphere such as His early home was, and the home where gathered the few who were dearest unto Him, made Him constantly suffer from the auric effects of even their minds. Nay, so absolutely pure was His whole being, that He was even as one afflicted whilst He lived His beautiful Christhood. And when we know that He suffered so much during His beautiful Christhood, it will help us to understand the profound depth of His awful anguish as He awoke in His various lives and found Himself amid the terrible sinfulness into which His Sin-offering had taken Him.

The vicariousness of any offering must relate to the one who *offers*. And it must relate to that one only in the Office which He performs.

J. TODD FERRIER.

WHEN ZION AWAKETH!

When Zion awaketh from her slumbers, then shall the Lord once more make glorious her heritage.

When Zion awaketh out of her slumbers, then may the Lord approach with the Glory of His Heavens, to adorn her once more in her raiment of beauty, to make of her ways one Highway of Christs along which streameth the Light from the glorious Presence within.

When Zion awaketh out of her slumbers, then shall the Lord be unto her as in the former days: His face will be glorious with the Light of His Countenance; and His feet will again stand upon Olivet.

When Zion awaketh out of her slumbers, then the Lord shall be unto her a Sun and a Shield: He shall be her light as in the days of old when the Sun knew no going down.

When Zion awaketh out of her slumbers, then shall the Lord be unto her as in the former days when as yet no darkness had fallen upon her: He shall be her Sun from everlasting to everlasting, even unto the ends of the Heavens.

When Zion awaketh out of her slumbers, then shall the whole Heavens rejoice in her again. They will make mirth with laud unto Him whom they know as the Glory of Life and the Fulness of Days.

When Zion awaketh out of her slumbers, then will Jerusalem also awake and arise from the dust of her humiliation whither the enemy threw her down when she was even The Glorious City.

THE VIEW TAKEN BY THE CHURCHES.

THE doctrine of "vicarious sacrifice" which has been taught by nearly all the religious schools or thought, has almost invariably misunderstood and misinterpreted the meaning of the term. The Churches have almost invariably related it to the thing accomplished, rather than to the offering itself. They have made it relate to the nature and the purpose of the offering, rather than to Him who made it. They have thought that for an offering to be vicarious meant that in some mysterious way it provided for them a kind of redemption whose nature had relation to the position in which they stood before the Divine. They have related the redemption to Him rather than to the Soul itself. They have even made the redemption to be something accomplished apart from the true redemption of the Soul from its bondage to evil. Nay, they have even made the redemption to have no relation whatever to the Soul, but only to the Divine; for they have insisted that redemption was accomplished on the Cross, and that it was accomplished by the dying of Jesus for the Soul; even whilst the Soul is in the outer darkness, where all kinds of evil overtake it and keep it in such states as make its return unto the Divine almost impossible. They have affirmed through all the ages since the tragedy of Calvary, that that sad and terrible event was brought about by the necessity to offer unto the Divine Love on behalf of all His children, a sacrifice so vicarious in nature that it would at last atone for the guilt of the whole world. They would even now reject any other interpretation.

WHEN THE SOUL SACRIFICES.

When sacrifice is offered unto the Divine Father by any one of His children, it must always be pure both in nature and purpose. The offerer must not only make his offering as a child, but also as one who would be a servant within the Father's household. The offerer must first make his offering, and then give his service. He must make the offering unto the Divine as the outcome

of real desire to become even as the Divine, so that he may become one with the Divine. And he must make his offering unto Him as the outcome of pure love which has been generated in him from the Divine. He must have first learnt what was the nature of that Love which the Divine sought in him, ere he could respond unto its demands. He must have become well acquainted with the nature of that Love whose demands he had come to understand. He must have learnt from that Love itself both how to love and how to sacrifice. And he would therefore only make such an offering as that Love would teach him out of its own beautiful purity and goodness. And when he made his offering, he would only offer himself in loving service to the Divine Love from whom He had derived all his own love. Nay, so pure would his offering be both in nature and purpose, that it would be impossible for anything contrary to the Divine Love to appear in it. He would only be able to reflect in his sacrifice that great Love whose nature was so pure and good. He would only be able to image, so to speak, in a faint way, all that that Love felt towards His children. So in his sacrifice he would only be repeating in some small measure, all that the Divine Love had done unto His children.

WHERE THE DARKNESS REIGNS.

When the Churches affirm that the nature and purpose of the sacrifice made by the Christ, was vicarious in the sense that it met some demand made by the Divine Love, they show how little they have apprehended either the nature of that sacrifice, or the nature of the Divine Love who they say accepted it in satisfaction for the guilt of the whole world. When they affirm, as they do constantly, that there had to be some kind of "atone-ment" made on behalf of the whole world ere it could receive the Divine Grace, they truly reveal a strange lack of spiritual perception. When they constantly proclaim that a redemption hath been provided through the meeting of the Divine demand by the Christ, and then also declare

that there is no redemption except a man believes the things which they declare were accomplished by the Christ when He was said to give Himself as a sacrifice unto the Divine Love to satisfy whatever demands there were against the whole world ; they assuredly make manifest not only their strange lack of spiritual perception, but likewise their utter lack of any true knowledge of the nature and purpose of the offering made by the Christ, or the beautiful nature of the Divine Love Himself. They make manifest that they are still of those who went down into "the darkness," out of which they have never found their way. They make manifest that they are of those who went down into the darkness now known as Egypt, where they have remained amid its flesh pots. They make manifest that they are even as those who were said to have gone down towards the land where only spiritual death reigned, because that land found no food for the mind or nourishment for the Soul. They make manifest that they have never known any such Love as the Divine, nor any such sacrifice as He demands of all His children. They reveal how impoverished is the land amid which they make their dwelling when it cannot find for the Soul the meaning of its own history. They reveal the darkness as they seek unto the light, when they affirm concerning the Soul that it has had no past history of its own, though it has taken unto itself an evil heritage which it never fashioned. They reveal how very far away they are from the land of the Divine Radiance whose beams illumine the Soul when it seeks unto Him, by affirming that what the Soul never knew nor even sought, has yet become its heritage. They reveal where they are when they affirm that such a heritage was imposed upon the Soul as the result of the failure of two of the Father's children to find the right path unto Him. They make clear that they neither know the Divine, nor understand the sad mystery of which they affirm so much. They make it quite manifest unto all who seek the Divine Wisdom to illumine them, that what they regard as true, is the most terrible

imposition ever foisted upon the human race. They make it quite clear unto those who have found the light which breaks upon the Soul when it purifies all its being that it may enter into the "Secret Place of the Most High," to worship and serve only the Divine, that what they so vehemently affirm as true is, alas! the sorriest travesty of the Soul's history which the human mind could invent.

THE OFFERING WORTHY OF A CHRIST.

When the Christ offered unto the Father a sacrifice, He offered one worthy alike of the Father's Love, and His own. When He left the Kingdom of the Father to live His Christhood, He made an offering worthy of a son. When He divested Himself of His beautiful Christhood in order that He might go down into the awful darkness where the Souls of the Father's Children were dwelling, He made an offering worthy of the Divine Love which was in Him. *And when He made His very Soul an Offering for Sin*, He made an offering worthy of God Himself. For the sacrifice was so stupendous that few even of the Father's children could understand its profound depth. So great was it, that though He purposed to make it ages before He lived His Christhood, all through those ages He felt how awful it would be, even unto the time when He made His Passover.

J. TODD FERRIER,

WHEN THE LORD VISITS ZION.

When the Lord shall again return unto Zion, then shall we all be as those who long wept.

When He shall make of His Ancient House an habitation for us to sojourn in whilst we have to serve before Him, then will the weeping give place to great gladness.

When He shall have once more restored Jerusalem unto her former glory when she was yet undefiled by the enemy, and her terraces were all still complete, and her palaces were beautiful, then will we rejoice even like those who have slept through the long night to awaken when the light once more has broken, and the glory of the noonday has come.

When He shall again visit the Sanctuary wherein His Altars are, so that His children may again behold His Glory even as in ancient days when the Heavens were open unto all; then will we be even as those who rejoice with exceeding joy and sing with exceeding mirth unto Him; for all sorrow shall be swallowed up in gladness by service unto Him, and the long night of weeping be no more.

When He shall visit His Altars where His servants minister, then will He find them filled with goodness and praise: He will fill them anew with all gifts from His bounteous store.

When He shall again seek of His Altars that Sacrifice of Praise whose meaning none knoweth upon Altars of stone where they worship in darkness, and without knowing Him; He will again shew unto all His servants His wondrous Love by which He has kindled their Lamps once more, and filled them with the Oil of His Grace.

THE TRUE VIEW OF VICARIOUS OFFERING.

THE Churches having lost all right to speak to the Soul concerning the real nature of the Christ's offering, because they will not hear any voice that is not in accord with the Schools of thought which they represent, and because they have refused to even consider any view of that tragic event known now by the name of "the Sin-offering" whose presentation was not in harmony with their various Schools, it is now necessary to pass them by that the real nature of the Sin-offering may be accorded a hearing where those who are willing to listen to its strange, sad, but real message may have the opportunity of understanding how tragic it was.

The vicarious nature of the Sin-offering must be made manifest unto all who are truly seeking after the Divine Love and Divine Wisdom. It must be brought from its "grave" where the Churches have so long buried it. It must again be made manifest unto all of them how great was the darkness into which the Christ went when He made His Passover. It must be made manifest unto them how real was His Sin-offering, and how profoundly vicarious it was. It must at last be made manifest unto them how true were His words when He said unto those most intimate with Him :

"HOW GREATLY HAVE I FEARED THE PASSING OVER, LEST I SHOULD NOT RETURN ANY MORE. FOR THOUGH WITH GREAT DESIRE DID I COME INTO IT SO THAT WE MIGHT BE ALL ONCE MORE WITH THE FATHER IN THE KINGDOM OF THE DIVINE, AND THAT EVEN HE WHO WENT OUT FROM US TO FOUND ANOTHER KINGDOM MIGHT LIKEWISE BE WITH US AGAIN IN THE REGENERATION WHEN THE SON OF MAN MUST AWAKEN FROM HIS LONG SLEEP WITHIN THE GRAVES OF THE CITY OF JERUSALEM WHEN THE PASSOVER IS ACCOMPLISHED—YET DO I FEAR. FOR THE GROSS DARKNESS OF JERUSALEM IS SO TERRIBLE EVEN WHEN THY SOUL HAS YET ITS LIGHT. BUT IF THAT DARKNESS BE NOW SO GREAT ERE THE LIGHT HAS GONE OUT FROM ME, WHAT AWFUL DARKNESS MUST IT BE WHERE THERE IS NO LIGHT WITHIN THE SOUL. AND SURELY WHEN THE LIGHT EVEN IS AS THE DARK-

NESS UNTO THE SOUL, HOW GREAT WILL ITS DARKNESS BE. AND WHEN MY SOUL IS EXCEEDING SORROWFUL, EVEN UNTO DEATH, WHILST THE LIGHT STILL BURNS WITHIN ; HOW TERRIBLE MUST THE AGONY BE WHEN THE SOUL AWAKENS FROM ITS LONG SAD HISTORY, WRITTEN IN LANGUAGE WHICH NO MAN KNOWETH, TO FIND ALL ITS LIGHT EXTINGUISHED THROUGH ITS ABSENCE FROM HIM WHOM WE KNOW TO BE THE LIGHT OF OUR LIFE. IT MUST NEEDS BE THAT NONE PERISH AMID THE AWFUL DARK- WHICH OVERTOOK THE SOUL WHO WENT AWAY FROM THE KINGDOM OF THE DIVINE, OTHERWISE IT WOULD NOT FIND THAT MY SOUL WOULD GO DOWN INTO IT. BUT SO THAT THERE SHOULD NOT PERISH ONE OF THOSE LITTLE CHILDREN OF THE FATHER WHO WENT DOWN INTO IT, IT MUST NEEDS BE THAT MY PASSEOVER IN JERUSALEM BE ACCOMPLISHED."

These Logia may not appeal to all who may read them ; but to those who were of the Kingdom of the Divine they must bear a testimony regarding their own past, as well as to the *real* nature of the vicariousness of the offering which the Christ made when he presented His Soul to the whole Astral world to be smitten and afflicted by it in every way that was even impossible to conceive by the mind. They will not appeal unto any who have never understood anything of the real glory of the Divine. They will not appeal unto any who have never known how the Divine Love lit up the Soul with a light whose nature was of another order than the knowledge born within the mind from its training in the various schools of religious thought. They will not appeal unto such as seek for the Divine Knowledge amid the ruins of a once ancient heritage whose light was as a "Lamp lit from the Lord," whose light was even as a "City set on a hill," whose illuminations were visible all over the city when Jerusalem was yet as one whom the Divine Voice knew when He called, and whose glory none despised. But unto all who are truly seeking after that Light which no man knoweth, and which only the Divine Love can impart unto the Soul, these Logia will have a message. They will speak unto them of a Love which they once knew when as yet they were dwellers upon the planes of

The Bethlehem. Unto all such must they appeal, for their message is concerning them. For it was their own disastrous going down into the darkness of the "graves" of the once ancient heritage which led the Christ even to rise on to the Divine Kingdom where he was proclaimed "a Son of the Most High," in order that He might gain those attributes whose nature would enable Him to lay down His life in the sense of going down to seek all of them out from the darkness, and bear unto them again the messages of the Father. For it was their going down into the awful darkness which made Him purpose to go into the city, so that He might seek them and redeem them again unto their ancient heritage.

These Logia speak for themselves as to the real nature of the vicariousness of His sad Sin-offering. They make it manifest how profound was the sorrow by which His Soul was then overwhelmed.

J. TODD FERRIER.

THE OPENING OF THE WAY.

The Divine may now be even understood ; so full and so free has His Love been made manifest unto all His Children.

The Divine may now be even beheld ; so beautiful and so pure has the Christhood shown Him to be.

The Divine may now even be felt ; so good and so gracious has His Love shown Him to be, as that Love made Him manifest.

The Divine may now be even known ; so clear and so great has been the Vision of His Love made manifest by the Christ.

The Divine may now be even reached ; so fully has the pathway been opened up unto the Heavens where the Divine dwelleth.

THE LORD WITHIN THE SANCTUARY.

When the Lord shall again visit His Sanctuary, then shall it be once more purified from the tread of the enemy: it shall no more be a House where the destroyer hath found an entrance, nor evil an abiding: it shall be no more named Forsaken—the forsaken of the Lord, but Hephzibah—one in whom He delighteth.

When the Lord shall again visit His Sanctuary, He shall find all His Priests in their Office standing before His Altars where they serve Him continually with gladness in their hearts.

When the Lord shall again visit His Sanctuary, He shall find the Sacrifice within the Holy Place.

When the Lord shall again visit His Sanctuary, He will no more find the light upon the Altars waxed dim, nor the Vision of His Presence grown into some graven image put there by those who love not His Altars nor His Sanctuary.

When the Lord shall again visit His Sanctuary, He shall behold how the enemy sought to lay bare His Altars, destroy His Presence, and perform an unholy thing in His name: He shall behold how all His Altars had been laid bare by the enemy so as to put unto open shame the Sacred Office performed there.

When the Lord shall again visit His Sanctuary to enquire of His servants for the gifts of their Office which they ever perform unto Him, we shall find that the enemy who laid waste all their substance, and made of their Office a way for himself, hath no more a place, but that all the gifts of their love are His own.

THE NEW INTERPRETATION.

XXVIII.

THE OUTER DARKNESS.

The state into which the Christ descended after having lived in that of the Christhood, meant unto Him, that He went away from the light of the Divine Presence into the darkness known as that of The Magdalene. It was the passing from a state in which all the Divine Love and Divine Wisdom were open unto His consciousness, into a state wherein was no light from the Divine, nor any inflowing of the Life-stream of the Divine Love. Such was His Passover. And it was accomplished in Jerusalem when He took the body of one of the most fallen of Jerusalem's children.

The "outer darkness" was not a place but a state. It had no relation to any place beyond the pale of the Divine Love, but only to that state into which any Soul may descend by refusing to hear the Voice of the Divine. It was not a place unto which even such Souls were sent, but only their own condition. Nor was it a state into which any Soul descended at once, when refusing to listen to the Divine. It was that state of mind darkness when the Soul refuses to seek the Divine. It was therefore the state of the mind itself.

When the mind leaves the kingdom of the Spiritual World in order that it may find the fulness of its life upon the planes of a world whose every path is away from that world, whose every desire is opposed to that world, whose every ambition may be found away from the Divine paths, and whose whole motive in existence is to so live that its life shall be complete without the Divine, then indeed has the mind turned its steps towards that state. Then has the mind begun its outward journey. Then may it be said of the mind that it has set its feet upon the path whose ending is spiritual death. Then will the mind think evil thoughts even concerning Him whose love was so pure and true that, though He made

His Soul an Offering for Sin by means of evil bodies, yet did He ever remain pure within Himself. Nay, it will even turn the light of the Divine into darkness by rejecting what is pure and true, because it comes not unto it in the language of men, nor in the forms used by those who profess to speak of, and also to understand, the mystery of the Holy Passion made by the Christ. It will change the Holy meaning of that Passion into something that must appear as unholy, untrue, and unjust. For, when the mind of the Soul—the moon or Divine reflector within the Soul—turns itself towards a world whose every ambition is of a material nature ; whose every purpose is fulfilled when the mind gains material powers, means, riches, pleasures and enjoyments ; whose whole life is rounded by the material environment amid which it lives and seeks the fulfilment of its ambitions and purposes ; whose highest seeking is circumscribed by the attainment of some earthly glory ; then indeed has the mind made for itself a path along which there may be no goodness nor truth. Then indeed has it made for itself a way upon which it will find only the husks of truths from the Divine Kingdom. Then indeed may its path be full of snares and evils. For when the mind once fully turns itself unto the world whose life is one of mere material seeking, then shall all its powers to reflect from the Divine Kingdom cease. Then shall its light go out in the night of spiritual darkness, and its life pass away into the “outer darkness” or a state of spiritual death. For when the mind of the Soul once ceases to reflect back into the Soul the Divine Light, as that is broken upon the mind from the Divine Love, then the Soul passes gradually into the state known as “the outer darkness.” It then has lost the power to move upon the plane of the Spiritual World. It has then passed away entirely from all that was possible within itself to grow even unto the state of Divinity itself. It has then passed beyond all hope of recovery, unless it be found by another who is even able to aid it to recover itself sufficiently so as to be able once more to move along the plane of the Spiritual World where all

its evil accretions may be swept from it by means of the magnetic rays of that world. For, unless it were so recovered, it would be eternally lost. And not until it turns away from viewing the life upon the planes of existence with any degree of satisfaction, and seeks no more its life amid those planes, but seeks for that life only where the Soul is truly nourished from the Divine Love and Wisdom, is it safe. Nor will it even then be perfectly safe against the attractions of the life of sensuous existence and the false ambitions of that state. Not until it passes entirely away from all the planes of material and sensuous living unto the Divine Kingdom, will it find itself safe.

When the Christ passed away out of the Estate of His beautiful Christhood, and sought to make of His very Soul an Offering for Sin, He passed into a body whose mind was so constituted that it constantly turned its thoughts towards a life of evil. He took unto Himself a body such as he had who had so evilly betrayed Him. He took unto Himself such a body, because it enabled Him in one life to experience "the outer darkness." He took it unto Himself because He was then able to go down at once into that state where the Soul of the betrayer had for ages dwelt. And by so doing, was He able to find at once the meaning of his action and the real reason for it. For only by entering into a body so constituted that the body itself was full of evil desire, and the mind entirely evil in its ambitions, was He able to sense what it meant unto the Soul to be born with such a heritage. Only thus was He truly able to sense the meaning of the terrible state described above. Only in this way was it possible for Him to descend even unto the estate of "the lost Soul," and so discover all that it meant for the Soul who had gone down into that awful state.

J. TODD FERRIER.

THE APPROACH OF THE DIVINE.

When the Heavenly Father maketh Himself manifest, then will the Heavens be flooded with the Glory of His Presence.

When He shall unveil His Glory unto His Children, then will they be even as in the days of former ages when they knew Him and made their offerings unto Him : they will make of their hearts His Altars, and of their lives His Praise.

When He shall once more unveil His Presence unto His Children, of whom He is not ashamed, nor ever was, even in the days when they were worn and weary, without house for their true shelter or place of true refuge ; then will they indeed make mirth with laud.

When He shall again make bare His Holiness, as in the ages when they were dwellers within His House in the Heights, worshipping before Him as the Sons of the Lord, He shall shew unto them once more of His awful Purity.

When He shall again make of His arm a strong shield, as when they were all made safe when they dwelt on the Heavens, then will He pour upon them of His Fulness, as in those ages when the Heavens were all opened to make manifest His glory unto the Children of Zion.

When He shall again bow down His Heavens unto the planes where the Children of Israel have made themselves tents to dwell in for a season whilst they minister for Him unto Jerusalem, then will they once more " Behold their God ! "

THE NEW INTERPRETATION.

XXIX.

THE OUTER DARKNESS.

TO conceive what it meant for the Master to divest Himself of His beautiful Christhood in order to go down into the state of one born with a body and mind full of evil desire, is impossible. It could only be possible where the Soul had accomplished such a Passover. It would not be possible for any mere human Soul to realise in any degree what it meant for the pure Christ to divest Himself of all that beautiful purity, so as to take up a life full of its opposite qualities. Because no mere human Soul has ever attained unto the state of Celestial Christhood that it may enter into the sense of the awful loss which befell the Master when He passed over. But there are those upon this Planet unto whom such a loss, or giving up, should appeal. These are the Souls concerning whom it has so often been written that they were the Christs of the Kingdom of the Divine. Unto them the "passover" should specially appeal. They should behold in it that step which they themselves took with such disastrous results. They should witness in it anew the awful step by which they were betrayed into divesting themselves of their Celestial nature in order to assume forms like those into which the human children of this Earth had been betrayed. They should behold anew in His terrible "flight into Egypt," how they all went down into that "far country" whose nature was full of all manner of evil, and where they found for themselves "graves" wherein was no place of rest. They should behold in it how He loved them. They should see in it that it was verily He who once delivered them when the Assyrian was so great in his strength that they were even unable to make their way out from the land of their captivity. They should witness in the step all the way which they themselves had gone in their journeyings from the land of their nativity—the Heavens of the Divine—even unto the land of the long shadows, wherein only was the

life made weary, and the path hard. They should again behold in it how the Divine Love sought them in the days of old when they found escape from the graves and made their dwelling in the land of Beulah. They should behold in that wonderful "flight into the darkness" a repetition of how He who took it, once went down into the darkness where they were lost after they escaped from the graves.

THE WILDERNESS.

"The flight into Egypt" by the Christ was the passing away from His beautiful Christhood as He took up a body of death. He had made that "flight" upon the magnetic plane to seek for those who had sought refuge there after their escape from the awful hells unto which they had been ensnared when they assumed the same forms as the children of this world. He had made that "flight" into the Egypt of the fearful darkness which had overwhelmed this Planet when it went away from functioning on the Divine Kingdom. He had made that "flight" in order to seek for all the Children of the Cross who had gone down to minister unto the children of this world. He had made the "flight" from the Kingdom of the Father. He had made that "flight" so as to find the lost Sheep of the House of "Israel," or the House of the Cross. Then He had only to go down into the awful darkness, not to put aside all His wonderful purity; though He had to lay aside the various attributes which He had gathered up as He made His ascent towards the Divine. But though He lost no purity, it took Him away from the immediate ministry unto the Divine for many long ages as He sought out the lost members of the Household. Because these had all lost their way amid the awful devastation wrought upon the magnetic plane of the Planet. They were even as "the lost Soul." They were all in absolute spiritual darkness, through the terrible effects upon them of their long bondage amid the saurian forms. They found no help when they made their escape. The planes where they should have been

able to find such light and nourishment as to enable them to recover themselves, were all destroyed. For the planes of the Planet had also been laid waste, and its magnetic plane was dark. They sought refuge where none could be found. They sought nourishment where nothing but the husks were to be gathered, and where only the parched land refused to give anything to refresh them. They yearned for day to break upon them—the daylight from the Divine—but they found only intense darkness within themselves and within the new home they had sought. The light of this world had gone out. For, when the Planet allowed its planes to so change in both nature and function, its Celestial light was lost unto it. Its magnetic plane was no longer the pure reflector of the Divine glory. But it had so turned in its action that it was in opposition to the Divine. It had become even as he who went out in anger from the Presence of the Lord. Because it lost its light from the Divine, it turned itself into a veritable wilderness. It turned its beautiful magnetic forces into such rebellious powers as may be witnessed to-day in what is known as the atmosphere. It changed all its beautiful reflecting essences into all manner of fleeting things in which all pure reflection was lost. It thus made of the land of Beulah, where its children once dwelt, and where they should have remained until they were able to leave that land for the higher planes, into a land of perfect spiritual darkness. It not only lost all its light, but it lost even power to receive from the Divine. It not only lost all its Celestial magnetism, but it created opposing currents to those from the Divine Kingdom. It not only set up these false currents of magnetism, but by means of them did it draw away other members of the Celestial Hierarchy. And it was in such a home that the Children of the Cross found themselves after their escape from the fearful saurian graves. It was in such a home where they made their long stay in the wilderness, and where every kind of evil thing overtook them. It was in such a home that they had to seek out once more unto the Divine where their

Souls might find the light which had gone out, and the Streams of Life which were no longer found. And it was into such a land of sorrow, darkness, and impoverishment, that the Christ made His "flight into Egypt." And it was that land of sorrow, darkness and impoverishment which afterwards came to be made use of by the Jews when they applied the history to themselves. And it was that awful land of darkness for the Soul which came to be known as that of "the outer darkness." And it was that darkness which came over the earth when she moved away from the Kingdom of the Divine.

HOW THE CHRIST WENT AWAY.

The passing over of the Christ into such a state as is implied by all that we have just described, will be seen to have meant for Him at once the loss of all His beautiful Celestial light, and also His purity as the Christ. It will be seen that it meant for Him the passing into even the very conditions which this world found itself in when it went down into the darkness. It will be seen that He went also out from all those wonderful and beautiful conditions whose very nature reflected unto Him the light from the Divine, into such conditions as were entirely opposed to the Divine. It will be seen that He thus went out even from the Divine Presence, because all His polarity was turned for the time being towards the life of matter. It will be thus observed how He went down even unto the state known as "the outer darkness"—The Magdalene. Nay, it may be seen how fully He accomplished that when He was said to have given utterance to the cry: "ELI! ELI! LAMA SABACTHANI"! For it was the awful darkness known as that of spiritual death into which he was passing as He rent the very Heavens with that cry.

He passed into that state in a threefold way. For the Planet, for the Children of the Cross, and for the children of this world. As a Celestial being direct from the fellowship of the Divine, He went out into the dark-

ness even as He had gone who led the poor Planet astray. As the Christ whose office it was to perform before the Divine the ministry known as the Office of the Cross, and whose ministry often took Him down unto The Bethlehem, He went down once more even unto that state where the Children of the Cross all lost themselves for long ages because there was no means of finding their way back to the Divine Kingdom. And as one who had known the estate of the human Soul in its beginnings, and who also knew all the hardships of the way whereby they had to rise, He went down even into a body full of such evil as had first overtaken them. And so He took unto Himself even the very burden of them all. He took upon Himself the affliction of Jacob when he went away from his father's house. He took upon Himself the sorrows and burdens of the Children of Israel that He might redeem them. And He took upon Himself even those burdens which were fashioned out of the very means provided whereby to effect The Redemption. For He also made Himself of no reputation, but became obedient even as one who was a servant, and thus became as one of the children of Jacob upon whom the enemy had laid his heavy hand.

J. TODD FERRIER.

HOW HE WILL APPEAR.

When He shall once more appear in His glory which He had with the Father, then shall we also appear with Him.

He shall again make Himself manifest unto His own, even as when they knew Him in the Kingdom of the Father.

He will make for them a place where He may receive them unto Himself, and there will they know even as once they knew.

He will make of them a Fold unto the Father, even such as they were when all of them were the Children of the Kingdom.

He will make of them another Fold when He bringeth also with Him those sheep of the planes who were lost.

He will make of them one Fold when He findeth all those from the House of Judah who went out.

He will seek unto them that they may know Him again whom they persecuted in the way, as they fought against Israel of old.

He will seek unto them who went far away from the Lord when they left off shepherding when in the planes where the Fold was gathered, that He may also bring them once more, as in former times when they were the Chosen of the Lord.

He will seek even unto those who in grief went away from His Fold because they knew not His meanings which He spake unto them of their own sad past when they all sank into the pit whose foundations were endless.

EDITORIAL NOTES

THE HISTORY The hour has now arrived in the which
 THAT MAY NOW all who went out from the Divine King-
 BE KNOWN. dom as the Servants of the Father to
 minister unto the children of this world,
 may understand what befell them when
 they went away from The Bethlehem to seek their service
 upon the planes nearest to Jerusalem. They may now
 understand what it was which overtook them when they
 went down into the forms which they were prevailed upon
 to enter. They may now know who it was who afflicted
 them all through the long ages of their captivity in the
 animal kingdom as they sought a way out from the
 darkness amid which they found themselves. They may
 now witness all that it meant when they descended from
 the purity of The Bethlehem, in the hope that they would
 the more speedily accomplish their mission. They may
 behold all the outcome of that descent in the various
 orders of the animal kingdom, the tragic history of this
 world through its own children after these had had
 imparted unto them the Divine Mysteries concerning
 their own origin and that of this world. They may
 witness anew all the battles which were fought in the
 animal kingdom between the children of this world and
 the evil things which oppressed them ; between themselves
 and the evil things ; between the evil things and all the
 Hosts of Heaven when these latter had to descend so as to
 deliver this poor world from their power, and to free both
 the Children of Zion and the Children of Jerusalem from
 their dominion over them. They may behold the way
 along which they have travelled. They may witness
 afresh all these conflicts when they look out upon the
 world to-day. They may again witness how evil things
 whose nature is opposed to everything that is pure and
 good and full of loving-kindness, enter into conflict with
 all that would lead the Soul nearer to the Divine. They
 may witness the awful strife within the animal kingdom,
 repeated in the strife between life and life upon the human
 kingdom. They may witness the like hate of race, and
 the like effort to dominate one another. They may
 behold the like hatred manifested where opposing forces
 meet with one another. They may behold the same
 desire to dominate, and conquer, and oppress wherever
 they think they are able to do so. They may behold how

the weak fall by the way, over-ridden by the strong. They may behold how the weak and the defenceless have to endure burdens most grievous to bear. They may see how the rich buy up the poor in order to make out of them greater gain ; how the poor resent the burdens laid upon them, and would never submit but that they are in bondage to wealth to serve it all their days. They may behold how mighty again are the animal forces of Jerusalem when they regard the fearful havoc wrought upon the nations as the outcome of what was worst in that kingdom. And they may witness once more how futile the endeavours are to lessen that havoc, since it only makes itself manifest in other forms in all the conflicts waged between people and people under the guise and nomenclature of Commerce—in which they only strive again to master and subdue, and conquer, and even overwhelm. Nay, they may behold that same strife manifest where there is the most sincere friendship professed, and see it repeated between man and man in their daily transactions. Nay, even where the very Divine Love Himself is supposed to reign and guide—within all the various Churches of the West and their Schools of learning, is the like spirit in evidence perpetually. Nay, even within each Sanctuary where men and women profess to worship the Divine Love and to seek His Holy Ways, may the very worst form of that terrible spirit of strife be seen.



HOW THE SOUL MAY ESCAPE CAPTIVITY.	The hour has likewise come when those who desire to rise out of the planes of strife shall find refuge. They shall find that the way is now open for them to enter into states where no strife ever enters to disturb the peace of the Soul. They will find the way by means of the Estate of Christhood, and behold in it the path unto the Divine. They will anew find nourishment for their Souls, and redemption from their bondage to any form of material captivity. They will see the way wherein once they walked when they trod the paths of the Lord in service unto Him. They will behold anew the kind of life and service which they rendered unto Him. They will once again witness what a glory lay upon this world when as yet the Divine Light was within, and the Divine Love made manifest. They will see once more the Holy of Holies when they reach unto the Christhood
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Estate. They will behold once more how the glory of the Lord overshadowed the Sanctuary of the Soul, when they rise up out of all those evil conditions by which they find themselves constantly beset. They will know what it was that went wrong when Jerusalem opened her gates unto the enemy, and then found all her children borne away into a terrible captivity. They will find how they themselves became entangled in the awful and overwhelming evil things which arose out of Jerusalem's mistake. They may witness once more how awful was the disaster which befell Jerusalem, when they look out upon her kingdoms to-day. They may once more arrive at the knowledge of all that befell both Jerusalem and her children, when they find again the planes of Zion—the Christhood Estate. They may again behold all that overtook Jerusalem as she opened her gates unto the enemy who had entrenched himself around her walls. They may understand anew all the long ages of suffering unto which they were drawn down, when they know who it was who persecuted them in manifold forms in order to likewise try to change the nature of the Soul. They will likewise know who it was who went out from the Divine Presence in anger, and went down into the darkness, and who then environed the walls of the ancient City of Jerusalem to accomplish the like evil within her gates. They will witness afresh the like states all around them. They will see how mind dominates mind, and how mind seeks to dominate even where the heart and Soul would lead and guide and nourish. They will behold how the mind rules all around them, and how the heart is suppressed. They will behold how evil sways the mind even where the heart most desires to guide. They will behold what an awful state the mind rule has left the Ancient City of Jerusalem in, where all her true bulwarks are thrown down, all her beautiful palaces of spiritual nature and love are laid in the dust, all her children full of strife, and all her true prophets and teachers slain. They will behold even the Holy House of the Lord—the Sanctuary of the Soul—desecrated and ravaged by all those unto whom she opened her gates; for when they rise on to The Bethlehem or state of true human Christhood, they will see how terrible have been the awful conflicts set up by the mind through the desire to dominate everyone and everything.



WHEN THE CHILDREN OF THE CROSS AWAKEN. When the Children of the Cross truly awoken out of their long spiritual sleep which has grown out of the terrible conditions into which they were drawn down as they performed the Office of the Cross unto the fallen children who went down within the gates of Jerusalem, they will then know all that befell themselves when they took unto themselves forms like those assumed by the children of Jerusalem. They will once more arrive at a consciousness of all the awful and disastrous things wrought by those who would have them assume such forms. They will once more behold all the evil that was done by the mistake which they made. They will once more behold how their false steps in assuming such forms, and seeking to perform unto the children of Jerusalem the Office of the Cross in such forms, and then even descending in them from the planes, led to their fearful history being written throughout the animal kingdom. They will behold anew how awful was the descent which they took when they followed after the fallen Souls within these terrible forms, if haply they might rescue them, and how all the ages which followed their descent only led them more deeply into the "miry pit" where all manner of loathsome things were fashioned for them. They will then know how they all went out in the night, and were lost unto the Divine Kingdom and the service of the Heavens. They will know how they were all betrayed into believing that they could perform their beautiful ministry much better by assuming the new forms, and then by going down into the like states as those in which the fallen children were unto whom they ministered. They will then understand how great was the evil which overtook them when they listened unto his voice who betrayed Jerusalem and her children. They will behold how he betrayed them in the name of the Divine. For they will then understand who he was, and what was his offence against the Most High. They will afresh realise what it meant for the Christ when He divested Himself of his beautiful Christhood in order to pass through bodies of passion and evil desire of every kind, so that He might become even as one of His Brethren in His ministry unto them. They will begin to understand what it meant for Him to live lives in bodies of evil, so that He too might know from the most terribly bitter experiences all that they had to pass through. They may even then enter

into the full meaning of all His sad lives when He sought them amid the hells represented by the various states into which He entered during His Vicarious burden-bearing of His terrible Sin-offering.

* * *

HOW THE SIN-
OFFERING MUST
BE READ.

The Sin-offering of the Christ must be read in the light of the awful history of the Children of the Cross when they went down into the Egypt of the body.

The vicarious nature of the Sin-offering must be understood in relation to Him who made it on behalf of the Children of the Cross. The Sin-offering in its meaning must be known only where the Soul seeks the Divine amid the bondage of the life of the body. The beautiful purpose of the Sin-offering may not be understood, except where the mind has become even as the Soul in its ambitions and desires. The awful nature of the Sin-offering will never be understood, except where the Soul has so offered itself for the Divine service. The awful descent of the Christ will never be understood, except by such as were of His own Kingdom. The awful descent from a perfect Spiritual Christhood—where all the ambitions and desires were ever unto the Divine; when all the love of the Soul was flowing towards the Divine; where all the light which was shining within the Sanctuary of the Soul was kindled from the Divine; where every service was given unto the Divine as that of the Soul illumined from the Lord, and guided by Him; and where all that was pure was loved and cherished even as the Love from the Heavenly Father—into those states as were represented by the bodies of the Sin-offering, was such as no man may understand nor mind interpret.

* * *

WHEN HE COMETH ON CLOUDS.

*When the Divine Lord shall again make manifest,
He shall come on the Clouds.*

He will then gather unto Himself all who were of the Fold of Judah : He will bring with Him on the Clouds all who were of the House of the Cross when as Israel they were His people : He will also gather into the Fold all of the House of Joseph who went down into the land of sojourn in the time when the Assyrian was oppressing Israel.

He will then make into one Fold the House of Judah and Israel, when He hath again led Joseph like a flock.

He will shew unto all His people those things which they were unable to understand when He ministered unto them from the Mount.

He will make known unto them all the way they have trod since the days when the oppressor laid heavy his hand upon them, and drew them down into Goshen where the darkness was so great that they saw no more how to walk.

He will shew once again how they all were betrayed when they went down to seek wine and bread in the land where the darkness was.

He will make clear unto all who those were who sought them to make of their beautiful garments but filthy rags ; to change all their love into things like themselves ; to make of their beautiful trust the way by which to gain and bare rule.

WHAT THE INNER GROUP SAW.

The Estate known as Spiritual Christhood was and is the fullest estate of the Soul. It was, and is always so to be understood. It was in the case of Him who made the Estate manifest unto those who followed Him in His way of life, the fullest expression of the Soul. To them it was the exposition of what the Soul-life was meant to be. They beheld in it what the Father desired of all His Children ; and they saw it to be the very interpretation of all that was best in their own Souls. They beheld it as the very glory of the Father ; for they witnessed how beautiful it was in its image, how pure in all its ways of life, and how full of the Divine Love for Souls. They listened unto Him as unto one sent from the Father. They looked unto Him as unto one whom they were at last to follow in the attainment of the like Estate. They heard His messages as those of the Divine Love and Wisdom. And they at last knew something better concerning the Divine Father, than when He first drew them unto His Teachings.

But these things were realised by them only as they followed the way of life which He pointed out to them. They came into possession of the heritage only as they followed out His way unto the Divine. They were able to realise within themselves the meaning of His Teachings in proportion as they sought out that way. They were able to understand unto what end He had ministered amongst them, as they sat at His feet and learned concerning the Divine Love and Wisdom. They were thus helped into a true understanding of their own Divine Nature. They were thus enabled to apprehend much of the significance of His Christhood. And through such an apprehension were they also led to seek for the like Estate. But to do so, they felt how difficult it was, because of the life which such an Estate implied. And it was this great feeling in them of the constant need of spiritual aid which led them afterwards to found the Brotherhood.

But they little knew then that no such aid could ever come by any such means. They little dreamed how impossible it would be for such a Community of men and women to be able to greatly aid one another towards the realisation of the Divine within the Soul. Nay, so very innocent were they of the utter futility of adopting such means whereby to enable the Soul to reach unto the Estate of Christhood, that they soon were the subjects of most bitter disappointment and betrayal. For there crept into their very innermost circle those who hated the Master, and who joined them to find out all concerning His teachings. For when they formed themselves into a Brotherhood whose one great mission it would be to endeavour to attain unto the Estate of Christhood, and so interpret the meaning of the Christ's life and ministry unto the Soul, those who hated that life in Him, sought to destroy the Vision of it unto others; and to this end did some of them seek to unite themselves unto the Brotherhood.

THE TRUEST EVIDENCE.

The Christhood is not yet fully made manifest. That it has been restored unto its own place before the world, is now open for all to behold. That it has endured all the insult heaped upon it by those who wrote of it as of something whose nature was beyond the Soul to understand, is surely an evidence of its Divine nature. That it should have endured through all the ages of warfare which have been waged in its name, is such a testimony as no one could have expected. But when we know how that Christhood Vision was perverted by those who wrote the Gospel records, from being one whose very nature spoke of absolute purity in meats and drinks and every desire and condition and way of life, to be one in which He who manifested it could associate anywhere, and with anyone, and under any conditions, even whilst professing to hold up to the Soul the Vision of the Divine Father, then we may verily wonder all the more that it has been preserved for us!

J. TODD FERRIER.



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THE DAYSPRING BREAKETH.

In the Day of the Lord there shall arise in the Orient of the Heavens one whose shining will be unto all peoples.

In that day there shall also arise one whose shining shall be even unto the ends of the Earth.

For the Day of the Lord is now appearing upon the Heavens where the morning light breaketh.

The feet of the Messengers whom He hath sent forth unto Jerusalem, and to all her children who are within the gates, are now beautiful with the beauty of the Lord, and full of His Light.

The Soul of His Servant has now arisen out from the darkness whither it went down to cast out him that had the power to wound and destroy the life of the Children, to again proclaim unto the people the Highway to the City of the Soul.

The voice of him that crieth in the wilderness, "Make plain and pure and clean the way of the Lord!"

THE WESTERN MIND.

THE way in which the mind of the Western Nations makes manifest its life and purposes, is surely the strongest evidence that they as peoples have never rightly apprehended the meaning of the Divine Life as revealed in the Christhood of Jesus. For all that the Western mind proposes to do in this world has relation to the life which belongs to material things, and seeks only to so live that such things may minister unto its low desires. It makes manifest in all that it does the origin of all the terrible disasters which have overtaken poor Jerusalem since the first age of its sad mistake when it moved away from the Kingdom of the Divine. It reveals the same utter disregard to the Divine Love and Compassion as was manifested when all the human race were taken down into the awful darkness of evil where they were lost unto the Divine Love. It makes manifest unto all who may take the trouble to examine its low ways of living that it is just like that awful mind which drew down the human race from the land of Beulah where they were within sight of the Soul's Divine inheritance, unto that land of Gadara where only the swine abode. It is like the mind which went out from the Divine Presence because it could not turn the beautiful spiritual substances of the Celestial Heavens into permanent phenomena, and so change the entire nature of those Heavens. For by its perpetual seeking to make this fallen world nothing more than a mass of matter whose nature no man understandeth, whose purpose is found to be nothing higher than what the mind has vainly spoken of as "the evolution of mankind into a perfect race," to inherit its fixed and adamantine planes, whose one great end in creation has been to fashion all the kingdoms known now upon these planes as those of the mineral, vegetable, animal and human, but whose every way upon the line of the path of Celestial bodies makes it manifest that there must be something radically wrong where that path is so strewn with awful

suffering within the various kingdoms, that mind has fashioned for itself many graven images whose nature are utterly opposed to the Divine Love and the Divine Wisdom, images which it has at last come to regard as even Divine, and so to speak of them when speaking of the nature and history of this world.

The whole of the Western Nations have lost their way as surely as did the human race when the mind of evil-desire drew them all down to seek for the fulfilment of the Divine Love within forms whose very nature was utterly opposed to that Love in its beautiful purity. They have sought unto themselves many works of art whose very nature is to turn the mind towards all that is impure. They have sought unto themselves such attainments as exalt the brain-mind whilst all that is true and pure and Divine is dethroned. They have sought such achievements in matter as have long testified to the nature of the mind by which they are ruled. They have nourished in their very beings those riches whose nature it has ever been to debase life and to make of the mind itself only a repository of things which are dead. They have sought out all their various kingdoms only to repeat in them the awful conditions which prevail in the lower kingdoms of the world. For, when they have raised their various kingdoms by which they cut themselves off from one another, they then practice towards each other those things whose very mind or motive is opposed to everything like the Divine Love. For they practice towards each other the very things whose nature they may understand by looking at the terrible conditions of the animal kingdom. For what the whole of the Western peoples are ever seeking to accomplish in some form against one another, either by means of arms or by means of some policy in which they seek only their own ends, the whole animal kingdom is ever doing. There may be found the same hatred of race towards race, the like seeking to exterminate, the very same evil-mind pervading most of the kingdoms and making of these kingdoms nothing but

homes of perpetual strife. For the animal kingdom now finds its perfect exposition in that of man, where all the conditions prevailing within that kingdom may be found repeated. In both kingdoms strife prevails. In both kingdoms the like cruelty towards the weaker physical races prevails. In both kingdoms the same desire to overcome and dominate another race prevails. In both kingdoms the like purpose to live at the cost and suffering of the other prevails. In both kingdoms the same awful sacrifice to lust and desire and appetite prevails. Were it not too sadly true, then we should not have to witness the fearful sacrilege committed by these Nations against everything that makes for goodness and purity and truth in life under the plea of "necessity." For they make evil of good and name it a "necessity." They turn what is good into every imaginable kind of evil, under the plea that it was given for that purpose. They make of every pure thing some graven image, by changing its nature and its purpose. They make of their weaker brethren who cannot stand up against them, the means of rising to greater heights of material success. They bemean themselves to hunt the helpless, to slaughter the defenceless, to impose their vicarious doctrine upon thousands of the poor animals in the name of science, to inflict upon these creatures the most fearful sufferings and unutterable agonies to no noble purpose, to defile themselves with the flesh of the creatures they have slaughtered under the plea of "necessity for health."

Thus they have shown of what nature is the "mind" by which they are now ruled, and by which they have been governed for untold ages.

J. TODD FERRIER.

WHEN HE SHALL APPEAR.

When He shall appear in His glory with the Hosts of the Heavens, to make manifest unto all His Children what His will is, then will we also appear with Him.

When He shall appear in His glory with all those who went down from the Kingdom when they were ministering unto the House of Judah as His Christs and His Interpreters, then also will appear with them those who were of the House of Levi.

When He shall appear in His glory with the Houses of Judah and Israel, and the House also of Benjamin, and also the House of Ephraim with Manasseh, then will also the House of Joseph be again perfect.

When He shall appear in His glory with all who went down unto the land where the darkness reigned, and all who went out from the Kingdom of the Father as His Sons, then will also appear every tribe of the House of Israel, with those who went out from them.

When He shall appear in His glory, having brought back from the grave all the House of Israel, together with all the tribes of the Ancient House of Ephraim who went down into the land of the Assyrian where they were oppressed until all their spirit within them was broken, and the love which they once bore unto Judah was so impoverished that they desired no more to be of that House, then will all the tribes who went away into bondage also be brought with Him.

When He shall appear in His glory with all the Heavens, and with all the Children who went out from them to establish the City of Jerusalem and to redeem her children, then will He also bring with Him those who may leave the City to seek unto themselves that City whose foundations and maker is God.

MODERN VICARIOUS SACRIFICES.

THE doctrine of "Vicarious Sacrifice" such as the Western World now believes in, finds its fitting exposition in the treatment meted out to the lower races by all its peoples. For they all practice the doctrine in some of its most terrible forms, by living upon the flesh of various creatures, and making use of many other animals with a view to prevent themselves from suffering the just outcome of their own transgressions. So thoroughly imbued are they with the doctrine in its worst forms that they even attribute to the Divine Love the awful sacrilege which they daily commit in the death and sufferings to which they subject these helpless creatures. They have laid it at the door of the Divine Love that He commanded all the fearful slaughter which goes on continuously in order to minister unto the animal appetites of men and women, who are so thoroughly persuaded in their own minds that no other purpose was intended by the Creator of this world than that they should offer continuously upon the altars of their animal desires such races in the animal kingdom as they think fittest for their low and selfish ends. They make it obvious unto all who have risen out of the hells where such fearful sacrilege is practiced, that what they now believe in so fully and practice without mercy or pity, is exactly the awful imposture which was foisted upon the human race when they rose out of the animal forms into that of the human. They make it manifest how they were once all inhabitants of the animal kingdom, and that they have never quite risen out of it except in the human form, since they still retain so many of the very worst features of that kingdom. They make it most obvious unto those who know the Divine Love as a pure and beautiful Life-stream from which the very Soul is nourished, that they have not known that Love, nor known of its purifying power. They reveal by all the thoughts which they think of that Love and by all the ways which they follow in their living, that they could

not have understood anything from the Divine Love concerning the path along which man is to walk. They reveal how they have interpreted the Divine meanings. They make manifest how they have understood and interpreted Him who lived His beautiful Christhood in order to tell all the Father's Children how to walk before Him. They show that neither they nor those who profess to lead and teach them have ever understood what a Christhood meant, nor what it means to be the followers of the Divine. For had they ever understood the nature of the Divine Love in its sublime goodness and awful purity, they could never have attributed to Him any such vicarious sacrifice as they have turned the Christhood into—a means by which to rise out of their hells and escape the supposed judgment of the Divine Father against all the evil they have accumulated unto themselves; they could never have attributed unto that most gracious Love any necessity for any such sacrifice to meet some demand in His nature; they could never have brought down the Divine Nature to the awful level where ancient priesthoods kept their deities and satisfied them by some human or animal sacrifice; they could never have laid at the feet of the Divine Love such awful habits and customs as they now practice towards the animal kingdom, when they minister unto their bodies with the flesh of many of them, having them kept in their repositories for that purpose; they could never have made any such sacrificial demands upon that kingdom with a view to nourishing themselves and gratifying their animal appetites; they could never have been so fearfully heartless and callous towards the sufferings entailed by their demands; nor could they have permitted for one hour to arise in their midst such repositories as are now everywhere to be found where may be heard the awful cries and agonies of the victims offered upon the altar of their debased appetites and incredulous faith in the genius which claims to labour with the sure result of finding the origin of all disease, even the very secret of life itself.

Truly it is tragic when viewed in the light of all that these peoples profess towards Him who made manifest the Christhood! It is even more than tragic, because the tragedy is without any end. What must be thought of these peoples who profess faith in a Christ whose life they either do not understand or utterly deny? What must be said of these peoples concerning their manner of living, when they constantly make manifest unto the whole world that they are gross in their habits and customs, that they are heartless in their conduct towards the lower races whom they sacrifice upon the altars of their lusts for pleasure, desire, and fear born of the gross darkness within them? What must be thought of peoples whose religious profession is that of a Christhood whose every way was pure, living lives on the material plane little removed from the animal kingdom? What shall we say of such peoples whose monuments to their religion rise everywhere with what they profess loudly emblazoned upon them, when they keep the animal kingdom simply as a repository for their vicarious offerings, and draw upon it day by day in tens of thousands to offer unto the Moloch whom they worship with all their hearts?

Oh, was there ever such a travesty of a pure and beautiful faith in the Divine Love such as the Christhood stood for? Was there ever such a mockery of what was immaculate in desire, noble in purpose, tender in action towards every one—creature and man, loving with a fulness that no one could ever weary, as that beautiful Christhood was; and of the life unto which it called man? Was there ever such awful blindness as that which even now lies upon these peoples after all the centuries during which they have professed to believe in that Christhood, and all that that Christhood was to accomplish for man? Truly may the words of ancient prophecy be applied now unto them—

"Darkness mantleth the earth and gross darkness filleth the people!"

J. TODD FERRIER.

THE TRUE PURPOSE OF SUFFERING.

When the Soul has entered into its heritage, then will all real outward suffering pass away. It will no more know the anguish of the terrible times when its light was extinguished and its life made a burden unto it.

When the Soul enters again into its heritage which it lost through the enemy who came unto it in the name of the Lord, then will the Darkness be cast out even as the great Dragon whose way was opposed to the Lord.

When the Soul knows its Lord—even as in the ages of old when His Glory shone into it like a Sun in the Heavens, and His Grace was the Life of its Altars; then will it be even as one who has made white his robes in the Life-stream which flows from the Divine.

When the Soul has beheld the Vision within the Sanctuary where the Holy Presence abideth when the Light streameth through its precincts and the Life-stream from the Divine Fulness ever flows; then will the Lord make glorious its heritage.

When the Soul has thus seen the Glory of the Lord, as that Glory streameth through the Heavens of the Soul, and heard once more the voices from the land whence it passed away in the hour when the darkness fell; then will it likewise be glorious within.

When the Soul thus knows whence it came, and the glory from which it fell, and the awful pits of darkness into which it was led where no light could break, and the terrible sorrow and anguish born from these evil things which oppressed it, then will it understand the meaning of ALL ITS SUFFERING.

FROM BEULAH TO GADARA.

THE doctrine of "Vicarious Sacrifice" such as men and women have believed in for untold ages and which may even now be witnessed in most active and cruel forms, the human race found ready to hand when they were delivered out of the animal forms and found the true human expression on the physical plane. It was no new conception formed by the human race when they rose on to the true human kingdom. It was no new idea given to the mind when it began to function upon that kingdom. It was no fresh thought born even within the mind when it sought to rise on to the spiritual planes. It was rather inborn in the mind during its long sojourn in the animal kingdom.

When the human race went down into the awful forms which had been fashioned for them by the enemy of all true Soul-life, they went down into a state of absolute spiritual impoverishment where such light as they possessed, went out. When they went down into the Saurians which had been fashioned by the mind of the Planet to receive them, they then ran down a "steep hill" into the darkness. They then entered into the swine. For they descended from the hill known unto them ere they made their mistake, as "Beulah," from which they were able to view "the land of promise," the Estate upon the Spiritual planes known as that of human Christhood, the estate into which many of them were about to enter when the awful tragedy occurred. They were even then almost ready to rise out of this world whose planes were at that time growing more and more into a fixed and unresponsive state, and whose beautiful spiritual substances had almost all been changed into such things as may now be found within the solid planes, so that the Soul was no longer able to find its nourishment. They were even then as those "little children" concerning whom it was prophesied in after ages that they would lead even the lion and the bear into their own dens away from the Holy Mountain of the Lord. They were even then like those

of whom the Christ spoke when He said that "none of the Father's little ones must perish." They were then not far from the Kingdom which the Father has good pleasure in giving unto His "little ones."

When the human race ran down the steep hill from the outlook whence the Kingdom was visible, they took a flight into such darkness and such awful degradation as the term "swine" represents. They truly ran down a "steep hill," for they descended from the land of the Soul into the hells which the evil mind who came to this poor Planet to destroy it, had fashioned for them out of the beautiful spiritual substances which he had perverted. They took such a flight as was never known prior to their fall. They took a flight such as was never known upon any of the other systems where the children of the Divine were generated. They went down from Beulah where the Soul views its inheritance, into a far country where no Soul visions come, where no Soul nourishment is found, where no Soul light is found burning, and where no one may follow the Soul without grave risks unto himself. They went away from the beautiful land where the Soul was nourished from the Divine, and where all its visions were pure and beautiful with the Love which streamed unto the Soul from the Divine, into a land where all the visions of the Soul were turned away from the Divine, and where all desire was unto those things whose nature was entirely opposed to everything Divine. They went away into "the far country" of Gadara where they found ready to hand all the swine forms now known to Science as the early Saurians. They went away from the vision of their inheritance unto a land whose nourishment was such that they were all nearly destroyed. They ran down the steep hill into the abyss when they left Beulah for Gadara—the land of pure desire whose way is unto the Divine, for a land whose every desire was sensual, and whose path took the Soul even unto that darkness now spoken of as "the outer darkness," because it was where no light from the Divine might reach unto the Soul.

When the human race ran down the steep hill into that awful abyss, and when the Children of Zion followed them in their desire to minister still unto the children of Jerusalem, then indeed were the very Heavens rent with anguish over the terrible tragedy which had befallen at once the House of Israel and the House of Judah. Rachel wept for her children because no more were they to be found on The Bethlehem ; and Judah mourned as one who would not be comforted when she found all her children had gone down into the land where no streams of refreshing flowed, nor any nourishment grew upon its planes. The Divine Himself anguished over the dire catastrophe, because He knew that there could be no succour found for them until they again rose out of the darkness to seek unto the path which might lead them back to the land whence they had gone down into their captivity. The whole of the Divine Kingdom was rent with the anguish of the Divine Love when He spoke unto those who were then ministering before Him, saying,

The House of Israel has gone down even into the land of darkness where dwell those things whose very nature is against them, and whose way leads unto death. For they have gone down even as far as the House of Judah whose bondage unto the Assyrian is now complete. They have gone away from the Kingdom of Zion to find the House of Judah in the land of the Assyrian whose oppression will now also be upon them. They have left the home of their nativity that they might go down to seek out the children of Jerusalem, to save them from the oppressor who took them down. No more will they now find the Streams of Life, nor the Hidden Manna for their Souls ! No more will they know the joy of their Lord, nor the Praise within His sanctuary ! No more shall they find Him when they call, nor behold His Countenance when they seek to enter into His Presence ! No more shall the Sun be unto them as Light from Him, nor the Moon make His Image to shine within the Sanctuary ! For in the land whither they are gone, no Light is found.

When the human race went down the steep hill from

Beulah to Gadara, the whole of the house of Judah went away into bondage unto Assyria where all its members were nearly lost unto the Divine. When the House of Zion also went away from the Divine, to seek out the House of Judah in the land of the oppressor, and returned no more unto the Divine service, then were both the Houses of Israel and Judah lost unto the Lord. When the House of Zion went away from ministering before the Lord upon The Bethlehem unto all of the House of Judah who were about to enter into their beautiful inheritance known as "the Kingdom," then did even the very Bethlehem itself go down unto that land where the Lord was unknown, and where all its beautiful ministry became lost unto the Soul. For, with the loss unto the Divine Kingdom of all those who had formed The Bethlehem, that beautiful Estate was likewise lost. It was the loss unto the Divine Love of all who were His ministers upon the Kingdom now known as "the Kingdom of Israel." For it was the loss unto the Divine Love of all His Christs who had been appointed to serve before Him unto the House of Judah. It was the loss unto the Divine Kingdom of the whole Household of Levi who ministered before the Lord in their most sacred Priesthood. It was the loss unto God Himself of such as were in that Celestial Estate now spoken of as Divine Sonship.

J. TODD FERRIER.

A PRAYER FOR DIVINE SUCCOUR.

When my heart and flesh faint within me, then wilt Thou send me succour from Thy Sanctuary that my faith fail not.

When my Soul is cast down by those who will reproach and condemn me because of the way that my Angel leadeth me in service unto Thee, then mayest Thy grace be unto me my meat, and Thy love my drink.

When my love would fain wax cold, and my light burn only like some dim star in a darkened sky, because of the oppression wherewith my Soul hath been oppressed ; then mayest Thy Great Love be unto me even as a garment which shieldeth from the cold, and a light which burneth brightly.

When my love unto Thee seemeth to die amid the awful darkness where abideth no love like Thine, because such darkness desireth only those things which Thy beautiful Love knoweth not ; then mayest Thy Purity become again known unto me, that Thy beautiful Love may be restored unto my Soul.

When my love has again been purified from every stain put upon it through languishing amid the hells ; then mayest Thy grace be unto me my meat in season, that my Soul may again rejoice in Thee.

When my very being crieth out unto Thee amid the awful wilderness wherein is no refreshing for my life or strength for my days ; then be Thou unto me both refreshment and strength, that my burden may be borne even when it seemeth too great for me.

When the Cross unto which Thou hast called me seemeth to be even as that which one beareth alone, and its pain maketh my very being cry out against its load ; then do Thou Thyself enfold me, lest in the path my life be crushed beneath its load.

THE NEW INTERPRETATION.

XXX.

FROM OLIVET TO JERUSALEM,
AND
BEULAH TO GADARA.

WHEN the Christ went away from this world, as He was supposed to have done, He simply passed away in a like manner to those who went out from The Bethlehem and found a home for themselves within such awful forms as Science has informed us were the first physical forms upon this world. He went away from Beulah where He had had His vision of what was to happen to Him throughout His sad Sin-offering, that He might enter into a form whose whole nature had gathered up into it all the dark and passionate elements which the first forms upon this world possessed. He went away from the land of Christhood where He was able to view all the path of the Sin-offering, to take up the first state of that Offering by entering into the body of one who was the representation of all the passion found by the Soul when it was drawn down by the enemy of all Soul-life to seek its fulfilment of divine desire within the awful forms of the first Saurians. He thus passed away both from the vision of man, and the vision of the Heavens.

HOW HIS PASSING AWAY IS VIEWED.

The passing away from this world of the Christ has always been regarded as essential to His redemptive work. It has been looked upon as absolutely necessary in order that the redemption of this world should be accomplished. It has been regarded by the various schools of thought as that action in which He went to play His real part as the High Priest of the Soul. And it has always been viewed as the necessary sequence to that part which the Gethsemane and Calvary were supposed to represent. It has thus played not the least part in the supposed redemption which Gethsemane and Calvary accomplished. It has indeed played by far the greatest part, since though the Gethsemane and Calvary were

endured, and the Soul through that endurance was supposed to be redeemed, yet every Soul who has sought that redemption, has had to have it also accomplished for it upon the Divine Kingdom, by the Christ presenting Himself before the Heavenly Father in order to make of His sacrifice a perpetual offering which would keep the Divine in remembrance of all that the Sacrifice meant unto the Christ, which was made in the Gethsemane and Calvary. It has thus played the most important part in the redemption of this world. It has been spoken of as the work of the High-priesthood of the Christ wherein He wrought out the perfect redemption of, not only all those who were said to belong to His own fold, but likewise all who were to be gathered together with them, so that there should be one Fold and one Shepherd. It was always spoken of by the Kingdom reared in His name, as the Mediatorial work of the Christhood. It was thus made into a second Gethsemane and Calvary upon the Divine Kingdom, since it represented Him as having actually ascended on to that Kingdom in the physical form in which He bore the burden of The Gethsemane and Calvary, there to make of Himself a perpetual sacrifice before the Heavenly Father, so that the Soul might be able to approach the Father through Him. It was even so viewed by him who gave unto the Western World its religion when he applied to its work the metaphor of the Jewish priesthood. For he thought that it would at once save both the Jewish nation and the ancient religion were they shown to have such a sublime relationship with Him who had made the Divine Life manifest; and to make for Him a Kingdom out of the very ashes of Judaism, whose nature would be Divine, even whilst all its manifestations would be only so many phenomena upon the outward and visible planes.

ANOTHER ASPECT.

When the Christ passed away from this world He went out from the Divine Presence where He had ever been a dweller even whilst on the physical world He

was living His Christhood. He was ever within the precincts of the Divine Sanctuary where the Holy Presence made Himself manifest, and needed not to pass away from this world in order to find that Presence so that He might present such an offering as He was supposed to have made. He needed not even to leave the body of Jesus to enable Him to ascend unto the Father, because the Life and Spirit of the Father were ever within Him. He required not that any man should tell Him of the Father, because He knew that Father as one who ever dwelt within the Courts of the Most High, and served before Him as His Christ. He required not that any man should show Him the Father, because the Father was always made manifest unto Him. He required not that anyone should make the Father manifest unto Him, because He Himself was the manifest Life and Spirit of the Father in His Christhood, in order that the Soul might behold the Father in Him, and arrive at a knowledge of what the Father meant through such manifestation in a life so perfectly pure and beautiful. He needed not to await any so-called "ascension" before finding Himself within that Father's Presence, for He was ever within "the bosom of the Father," even though He had to make His Christhood manifest through a body of flesh in order that the Soul might be able to perceive objectively by means of the mind what kind of life the Heavenly Father desired of every one of His children. He needed not to pass away out of that pure body ere He found Him in whom His Soul delighted, because He was within the Sanctuary of His own being, and because He only required to retire into that Sanctuary in order to meet the Father face to face. And that being so, there was no necessity at all for His passing away from this world to find the Father. Here He might have abode with the Flock, and have carried on the great redeeming work as a perpetual presence whose sacrifice would have been made visibly manifest—a kind of sacrificial service that would have been in perfect accord with the entire view which the kingdom has given unto man, and which

it has ever sought and loved.

WHAT HE EXPERIENCED.

When the Christ passed away from this world so that He might perform His High Priesthood on behalf of the Soul, so that its way into "the Holiest" might be opened up, He passed into such conditions as blotted out from His Soul the vision of the Presence of the Father. He passed into such conditions as the Planet passed when it moved away from the Divine Kingdom, so that it lost its Celestial light and its spiritual equilibrium. He passed away into the like state as that which befell all those who went out from The Bethlehem and found themselves in the land of the Saurian. He passed away from all that constituted that beautiful Christhood whose every path was full of the light and purity of the Divine Love, to take up a life whose every path would be in direct opposition to that purity and light. He stood even upon that Olivet in His beautiful Christhood where He was able to look out upon the whole history of Jerusalem and behold all the devastation which the enemy within the gates had wrought upon her various planes ; but when He passed over into a body full of all manner of evil, He not only descended from Mount Olivet and passed into the City itself, but He went down even into the darkest grave within the gates. He stood on Beulah ere He passed away in order that He might know again what it was which overtook The Bethlehem so that all its children went down into such graves of spiritual darkness where they lost the vision, not only of the Divine, but even of the Kingdom which was the Soul's Divine inheritance. He stood upon Beulah once more like one of them, and viewed that inheritance, so that when He awoke from His long spiritual sleep into which He was about to pass, He might again know it and be able to lead all the children into that estate. He went down from Olivet into Jerusalem to accomplish His Passover ; He went down from Beulah even unto Gadara to perform its first office. He thus went away from the vision of all

who would perforce have made of Him such a King as they have made unto Him a Kingdom. He went away even from those whom He greatly loved, so that they might all be once more gathered up into the Divine Kingdom. He went away from every plane of life He loved, to enter those planes whose nature was so evil that no spiritual light might burn upon them. He went away from all that He most revered, all that He most devoutly loved, all that His very being ever sought after in the Kingdom of the Father, to enter into states whose very nature were the antithesis, and where no spiritual light and goodness found anyone to make them manifest. He went away from the Divine Presence when He went down into Gadara, or the state of "the outer darkness," where He found only such elements as the swine feed on (the most sensual natures). He thus went away from a state of Celestial light, into one of unspeakable darkness ; from a condition of most beautiful purity, into one whose every pulse was full of evil desire ; from a life whose every pulse throbbed with the Divine Love, into such a form as knew not any love but such as the body bestows.

J. TODD FERRIER.

THE HEART IN SORROW.

When my Heart overfloweth in its anguish before Thee, O my Father, and my way is that of deep darkness where Thy Vision is not beheld because of its awful Purity; then wilt Thou sustain me in Thy tenderness, and lead me by Thy Love.

When my Heart overfloweth in its sorrow because of what has befallen me through going down into the darkness and away from Thee, and my prayers and tears are before Thee as offerings of my great grief, then let Thy tenderness and Love minister unto me, that my sorrow may be healed.

When my Heart is full of grief at my betrayal of Thy Holiness, and maketh its prayer unto Thee for that healing which Thy Love alone can give unto the Soul when evil hath made its garments even as the darkness; then let Thy Purity find me again and restore me unto the Ancient Estate.

When my Heart is full of terrible pain, and my life is shadowed by evil so that my way is no more that of those who have thought of me as their brother; then let Thy great Love be unto me even as a shield in the day when the arrow fleeth, to protect my love for them from being hurt or slain.

When my Heart is riven in agony and sorrow through the loss of Thy Vision so pure, and my nights give place to weeping and my days to anguish and fear, because Thy Vision no more may I behold until that day when the Children shall all see it too; then let the Heavens themselves sphere me, and Thy beautiful Love enfold me, to heal me with the healing which proceedeth from Thee.

THE NEW INTERPRETATION.

XXXI.

FROM GADARA UNTO BEULAH.

WHEN the Christ passed away from this world into a state known on the Spiritual Heavens as "the outer darkness," and found Himself within the awful limitations of the body which He had to have found for Him to represent that state, and began to feel the awful fires of Gehenna, or passions of the flesh, which consumed that body, and thus had His own magnetic forces inverted so that they were directed downward and outwards in the manner in which that body desired to live, then verily was there anguish beheld by the Heavens. Then truly were the very Heavens rent asunder as those who were permitted to be His ministers from the Divine Love, saw Him pass from fire to fire, as each burned within the body to which He was attached. Then was there wonder in the whole Heavens at the marvellous love which could give itself even unto the very flames of the hell-fires to be scorched by them so as to know what it meant for the Soul when held in bondage to lives of physical infirmity and intense passion. Then was there wonder in the Heavens when He became even as one of the most fallen of men so that the very dregs of the cup of iniquity might be drunk by Him. Then were the whole Heavens bowed down with unspeakable sorrow that He who was so greatly beloved upon them should so stoop, even unto that state in which His own Celestial Light must needs be withdrawn, His own Vision of the Holy Presence be darkened, His own power to receive from the Divine Love withheld for a season, and His own stars of the Celestial Nature unto which He had attained upon the Heavens, fall even unto the very Earth, as He divested Himself of all His attributes amid the fires of Gehenna, and became at last as one who had never possessed any such Divine powers. Then was the very Sun in the Celestial Heavens darkened, and the Moon turned into blood, and the Stars cast down to the earth; for the Divine had to

withdraw His shining from within Him. His own Mind was so changed from its purity when it shone brightly and reflected clearly the Divine Light within Him, that it was turned even unto His very life-stream wherein the darkness and passion reigned ; and the awful agony of those within Him, made that pure Mind even as the Moon when it seemeth to be like blood. And when all His beautiful attributes one by one were laid aside, then did the very Celestial Stars fall unto the Earth. Then verily did not a few upon the Spiritual planes awaken from their long sleep wherein they had been resting until He should awaken them by the very intensity of that love which bore Him down, to serve again before the Lord as His ministers in following the path of the Sin-offering, that they might be helpers unto His Christ during that awful tragedy, that they might enter into its meaning so as to bear their part in the regeneration of the world when "the Regeneration of the Son of Man" should at last become manifest.

When the Christ awoke amid the fires of Gehenna to discover the fearful and terrible conditions into which His love had taken Him, and to feel the unspeakable horror and shame of all that He had passed through whilst dwelling amid the splendours and temptations of every kind by which those fires were fed, and began to feel His own true nature assert itself even amid the terrible hell-states, then was there such anguish witnessed by the Heavens as no man could pen nor tongue speak. Then were the Heavens turned into gloom, and the Veil of the Temple rent in twain, and the Holy One made manifest within the innermost Sanctuary. For Heaven was bowed down in very anguish to behold His awful sorrow and woeful suffering ; the veil which had obscured all His light was rent asunder in His agony ; the innermost life of His being again made itself manifest, until He Himself arose and left the state or sepulchre in which He had been buried ; the Holy Place was even exposed unto the view of all who cared to behold its sacred precincts from the

Spiritual World. The very Temple of His being was rent asunder as His Soul sought once more unto the Divine Love. The inner courts of that being were laid bare, and the very altar of His Soul exposed unto all who were permitted to follow Him along the path He had taken for the redemption of all the Father's Children, so that they were even able to enter into those courts.

J. TODD FERRIER.

THE HEART'S CONFIDENCE.

When my very being languisheth amid the darkness for the Streams of Life, then wilt Thou have regard unto my prayer.

When my Soul anguisheth amid the hells where Thou mayest not be known, then surely Thy Spirit shall find me to comfort me.

When my very being yearns to come unto Thee that my life may be healed, then shalt Thou give unto me from Thy great Goodness that my Soul may be nourished.

When the darkness has overtaken me so that my path is unseen, then may Thy Holy Spirit shine within me that I may behold the way wherein to walk.

When my Heart is torn with anguish, my Mind rent in twain, and my flesh crieth out even unto Thee for such healing as no man giveth ; surely then shall the path be made plain unto me, that the Love with which Thou dost ever love me shall not leave me to perish where the awful darkness reigns ; for Thy Love will find me even where the darkness reigneth, and will bear unto me Thy Light.

THE NEW INTERPRETATION.

XXXII.

FROM BEULAH UNTO HOREB.

WHEN the Christ awoke amid the awful fires of Gehenna where He had gone down to seek out even him who went away in anger from the fellowship when the Master was expounding unto them all the meaning of "Feetwashing," and where they were all gathered together like "Brethren," He found no one who loved like Himself, because all the love which was sought for by all with whom He was associated, was only such as this world gives, and not such as the Divine Love bestows. When He awoke amid the awful state into which His own love had taken Him, to discover that though He sought now for another kind of love whose nature would have nothing like the elements found in that state, and whose very tenderness would help to heal him wherein that state had hurt Him, He found no one to respond to that love, because they still sought the fulfilment of desire only amid such things as that state provided. They were not able to understand the nature of the love for which He longed. They beheld how greatly He had loved like themselves when He was even as one of them, and how intense was the passion which burned in His veins when He sought for their love like one of themselves; but when He awoke from the awful stupor which the Astral world had thrown over Him, to find that the love with which He loved had been so fearfully betrayed and degraded even unto Gadara, and how that love was received, and how it was maltreated in its seeking for love like itself, then it was truly awful to behold the fearful anguish which was born in the Soul, anguish which found no vent for itself, and which was endured in patient tenderness even whilst those who had degraded His love and made of it an unholy thing, sought to enforce their will upon Him and turn Him from the path unto the Divine.

When Christ awoke to realise all that it meant unto Him to have been thus so cruelly betrayed into doing those things which were an abhorrence to His pure being, and found how His very garments no longer reflected His way of life before the Divine Love, but were the expression of the bondage down into which He had gone, then was His very being filled with unspeakable horror. Then was His whole being torn with despair. Then was His whole being the Altar and the Sacrifice. Then was His whole being even like the Temple which it was said that He would raise up again were it to be destroyed; for He then truly became the High Priest for sinners. He then became even the Sacrifice for Sin. He then became the man of unspeakable sorrow, well acquainted with human grief. He then arose once more even until He reached the land of Beulah, from which He beheld anew what the inheritance of the Soul was. He then went even unto Horeb where the Divine Vision once more broke in upon Him. And then He broke His heart so that His very life was poured out in awful sorrow and anguish such as man could never understand nor enter into as something to be shared by anyone.

J. TODD FERRIER.

THE NEW INTERPRETATION.

XXXIII.

FROM HOREB TO GETHSEMANE.

WHEN the Christ found again that Vision which He had lost awhile during the functioning of the mind upon the Astral plane, and, through that Vision, awoke to the awful realisation of what it meant to be even as one of the children of men who lived amid the darkness of Gehinnom and the fires of Gehenna, and to know through actual experience in a body what these meant unto any Soul who had found his way there, then indeed did The Gethsemane first find its fulfilment. The Sorrows and the Anguish and the Agony which broke upon Him then were such that even the whole Astral Kingdom stood amazed and confounded that such agony and anguish and sorrows and woes and sufferings could have been born within even the Soul of Him who was the Christ. The whole Heavens were afflicted in His awful sorrow. The whole Heavens were shadowed by His terrible anguish. The entire Celestial Hierarchy had to leave off its Divine service, that it might descend unto Him, and give Him Angelic ministrations from the Divine Love. Nay, even the Kingdom whence He had descended in order to make the Christhood manifest unto the Soul of all those who were then in the state to receive such a manifestation, and to make of His very Soul a Sin-offering unto the Astral powers, was drawn down to witness the terrible grief that filled His whole being, and which broke from Him in unutterable anguish.

When the lost Vision was restored unto Him so that He began to fully realise what He had been doing whilst functioning through the mind upon the Astral kingdom, and saw how far removed He had been during that functioning from everything which he had loved most and most profoundly revered, and how stained were all His garments with the very life-blood of the body as He went through the Valley of Gehinnom and down into the fires

of the Valley where Gehenna was, then indeed was there such a Gethsemane as not even those who witnessed some little of His anguish as it broke upon Him after the Vision of The Gethsemane in His Christhood Estate, would have been able to endure. The terrible agony was such as no man might have beheld and remained unmoved. The grief was so awful in its nature that no one could have beheld it without seeking to share its burden. The anguish was so intense that no one would have understood the reason of it even had it been presented to them, because no one on this world then would have understood the awful nature of the purity of the Father whom He had ever loved and ever sought to serve ; how He had Himself sought always after the like purity even when He was the Beloved One upon the Divine Kingdom ; how He had laid aside that purity which was His upon that Kingdom, in order to enable Him to pass through the two Valleys of Gehinnom and Gehenna ; how the restored Vision of that awful purity made Him witness all that He had passed through in the two valleys, so that His very being was lacerated with the memories of what He had done ; and how, now when He knew what had befallen Him since His Christhood, and saw what it would mean for Him to pass through other bodies in which evil was great and through which it ever sought to make itself manifest, then truly was His very being rent asunder. He was no more the Christ living in a comparatively pure body wherein no evil had ever dwelt, and in which no evil found any response, so that He was able through it to make manifest the Christhood in order that the Souls of the Children of the Father might once more behold what He meant by living a life which was filled only with Divine purpose ; but He was now even as one of them, knowing sin through having passed through its state.

When the Christ had restored unto Him the Vision of the Divine, so that He awoke unto the full realisation of all that He had done in giving Himself unto the evil

powers that they might make of His very Soul a buffet for all their malice and wickedness, and that they might expend upon Him those evil forces whose nature had been the outcome of the Planet's mistake in moving away from the Divine Kingdom, and which had never ceased to inflict the most grievous and terrible wrongs upon the Children of the Father who had gone out as His Christs, but had fallen from The Bethlehem after the betrayal of the children who were upon that Kingdom, and thus knew all that lay in store for Him in His other lives, and all that it would mean unto Him when the awakening in each life came, and all that the future held in store for Him of suffering and anguish and grief, and what an awful thing would happen unto Him should He in one of these lives never awake so as to enable Him again to attain unto the Estate of Beulah, since in later lives the Vision of Horeb would become almost impossible, until the days of the Regeneration when all His lives which He had passed through in bodies of evil should become manifest unto Him as lives begun in wrong and ended in righteousness through reaching unto the land of Beulah, then, indeed, may we witness what the Sin-offering meant unto Him, what its dire burden was, what was the awful fulness from which He was said to shrink and to pray in agony to be released ! Nay, the very Heavens were bowed down even unto the Earth as He wept out His awful anguish. The very Kingdom whence He came was taken by violence when the whole Heavens were brought down even unto the state of sorrow in which they knew Him to be, because His anguish was so great that He poured out even His very Soul unto that state.

J. TODD FERRIER.

THE ANGUISH OF THE SOUL.

In the day of my sorrow when I make request unto Thee that Thou wouldest heal me of my pain which those have given unto me who were even as my brethren ; then mayest Thy great Love minister unto me of its healing balm, to make whole the bonds which the enemy hath broken !

In the day of my anguish when my Soul is torn asunder, and my life languisheth for a pity none giveth unto me because no man regardeth my crying ; then let Thy Pity heal my anguish, and Thy Compassion my wounded life.

In the day of my awful going away into the land of sorrow, and my passing hence to be no more even as Thy child full of Thine own Life and Love ; then let Thy Heavens encompass me, that my feet fail not to keep the way which my Soul must take.

In the day of my transgression against Thy pure and Holy Love, when my way takes me even through valleys and pits of impurity, and my whole life seemeth turned away from Thee ; then mayest Thy Love again find me to bear me home again !

In the day of my setting out from Thee to pass through the land of the fallen, and to see only the loss to my life of its purity before Thee ; then mayest Thy Holy Spirit again find me when amid the Valley of the Slain, and raise me up upon the plane, and kindle within me Thine own pure Light.

In the day of my deepest woe that I have become even as the fallen, with my garments all blood-stained in the warfare with sin ; then let Thy Holy, Holy, Holy Love and Light shield and enlighten me.

EDITORIAL NOTES

THE CHRIST When He who was the Christ made of
 FOLLOWING His very Soul an Offering for Sin, He
 THOSE WHO was not aware of all that it would mean
 FELL FROM THE for Him to divest Himself from a
 BETHLEHEM. state of Christhood and enter such a
 state as the body represented into
 which He had to pass so as to begin
 that Sin-offering. He only knew that those who were
 with Him on the Divine Kingdom had passed into such
 states when they went down from The Bethlehem to
 seek for the lost Souls of this Planet who had been
 cruelly betrayed into such states as were found in the
 bodies of the first Saurians which had been generated by
 the fallen mind who went out from the Divine Presence,
 and then betrayed the whole system of Sol through the
 betrayal of the Heart known now as this Planet.

When the whole of the Christs went out from the
 Divine Kingdom in order to perform their ministry unto
 the children of this world because this world had moved
 away from that Kingdom and so was unable to fulfil any
 more the part of Divine instructor unto those Souls who
 had been generated upon its unfallen planes when it was
 yet the Holy City of the Lord, and likewise the City
 whose foundations were established upon the Divine
 Love and Wisdom, they had to divest themselves of
 most of those attributes which constituted them Divine
 beings.

When the Christ laid aside what Celestial glory He
 had had with the Father in order to descend upon the
 planes of this Earth that He might minister unto all those
 who had gone out from the Divine Kingdom, He took
 such a "flight," or made such a descent, from the Divine
 Kingdom as they took when they went down even unto
 The Bethlehem. And when He went down even unto
 the state of Gadara in the body which He first took up
 to begin His Office of Priesthood on behalf of all Souls,
 He passed immediately from the Estate of the Christ-
 hood into that state where were found the awful passions
 represented by Gadara, and the awful darkness known
 now as that of "The outer darkness."

THE CHRIST
WHEN HE
AWOKE AMID
THE DARKNESS.

When the Christ awoke in the land or state of Gadara after the brief spiritual sleep of a few years unto His Soul, and discovered what had happened unto Him since the days of His beautiful Christhood when He interpreted the meanings and purposes of the Father concerning all His children, how they should live upon this world and seek ever more and more to make it pure through the purity of their own lives, and how they should make their ministry unto all Souls one such as His ministry had been unto the few who knew Him in His Christhood, so that they might again make of their ministry unto the children of Jerusalem the Office of Priesthood in which the Holy Cross of absolute consecration and absolute devotion unto the Divine Service should be ever manifest; and when He knew what He had become in the first life of His Sin-offering through having to pass through the Valleys of Gehinnom where "the outer darkness" was, and Gehenna where burnt the sensual fires, then His whole being verily anguished that those who had gone out from the Divine Kingdom should ever have descended so far, or have gone away even unto The Bethlehem, since through the darkness upon them there they had been betrayed by him who went out from the Divine Presence in anger, to pass into states whose nature had destroyed their own Estate as Celestial beings.

★ ★ ★

THE CHRIST
LEARNING HOW
THE BETRAYED
ONES HAD
SUFFERED.

When the Christ awoke and found what had happened unto all those beautiful attributes which were His as the Christ, and how such attributes had been put away by Him through the divestment which took Him down even unto the state known as Gadara in which those things were done which may not even be spoken by the lips, but which were so low that they were the expression on the human kingdom of all that the vile Saurians were by nature and in practice, He then knew what it meant for those beautiful Souls who were so cruelly betrayed to enter them, what the loss was unto them when they were drawn down from The Bethlehem after the children of this world. He then knew from most terribly bitter experience what had happened when

they were drawn down into the awful darkness of Gadara where they had expected to find the children of this world. He then knew by the most awful realisation of that low state the terrible depths unto which he had descended who went out in anger from the Presence of the Lord, who went out full of hate against every one of the Children of the Divine, and who manifested his hate in such a palpable manner as to betray all the Celestial beings who now form the system known as "the Solar," to move from the line known to physical science as "the Ecliptic," so that they might lose their Celestial equilibrium. He knew by the most tragic experience all that it implied when the Celestial Souls were so fearfully betrayed to leave the Divine Kingdom when they were on The Bethlehem, in order that they might perform their ministry on behalf of the children of this world when these were lost amid the awful Valley of Gehinnom where the fearful darkness reigned.

★ ★ ★

<p>THE ANGUISH PRAYER OF THE CHRIST TO HAVE RELIEF.</p>	<p>When the Christ awoke amid the fearful darkness into which He had gone down, and found how all His own attributes were even as those of the Children of the Kingdom who had gone down unto the state of Gadara, how no more would he ever be other than one of themselves in His Soul, and how He had verily lost all that His beautiful Christhood meant unto Him when He ministered before them upon the Kingdom of the Divine Love and Wisdom, then was there such a manifestation of awful anguish whose greatness was even such that it broke out into a prayer like that which He made when His Gethsemane Vision was given unto Him prior to the divestment of His Christhood. Then was His very Soul rent asunder in agony when He prayed unto the Heavenly Father that the awful anguish might be taken from Him, and that He might not be burdened with the Sin-offering any more.</p>
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THE DAY OF ZION.

When the Lord Himself shall arise upon Zion, then will her former Glory be restored unto her. Her Ancient Beauty will once more be made manifest when He shall appear within her.

When the Lord Himself shall arise upon Zion, then will her darkness all flee away ; for His Countenance will be unto her even as the Sun when he filleth the Earth with his Glory.

When the Lord Himself shall arise upon Zion, then will her sorrow be changed into joy ; for His coming will transform and make new all things unto her, so that there will be nothing to make her sad any more.

When the Lord Himself shall arise upon Zion, then will her day have come in the which her Sun knoweth no more going down, and when the Night with its horrors approacheth unto her no more, because the Lord will be unto her an Everlasting Light.

THE CITIES OF THE PLAIN.

THE cities known in history as "the Cities of the Plain," and also named Sodom and Gomorrah, were no mere cities built up out of stone and mortar like the cities of to-day. Nor were they mere communities of men and women who had formed themselves into fellowships for common purposes. Nor were they in any sense such cities as we now understood by that term. Nor were they even places marked by any physical geography, having any physical history upon the shores of what is now known as the Dead Sea. Nor were they ever known as cities wherein men and women gathered together. Nor were they ever known as places upon the shores of the Dead Sea. Nor were the two terms ever applied to any such cities until the Jewish occult priesthood perverted their profound, though horribly sad, meaning, by applying them to two such fellowships of men and women, and so directing the mind to seek for the profound significance which they contain for the mind, in some mere outward physical history. For when they did that, they accomplished the destruction of the terms; and so they were able to pervert the awful history of which they spake, into the terrible catastrophe which may be found narrated in the Hebrew Scriptures, where two cities are overwhelmed by the judgment of the Divine Love. They thus brought what was spiritual in its meaning, and what related to *the mind of this world* at the period of its spiritual history to which they referred, down to the planes of matter, and made of them nothing more than the history of two towns upon the shores of an inland lake, because the waters of that lake were sulphurous in nature, and so were ready to hand as remarkable physical testimony that such things must have happened. Thus were two terms lost, the importance of which is only now being given back to the Soul.

The very terms were significant of the awful meanings which lay hidden in them. They were such as no pure mind would ever have made use of. They were such that a pure mind would have been overwhelmed had they

been presented before them. They were such that only such a fearfully corrupted priesthood as that of the Jewish Nation was could possibly have made use of them even to denote two towns upon the sulphurous lake. They were originally two terms which denoted the most fearfully corrupted state of the mind, whether of the Planet or the Soul, unto which the mind of the Planet had been betrayed through going away from the Divine Kingdom to function where the Celestial magnetic forces were not permitted to follow it, so as to enable all its planes to retain their equilibrium. They were terms which denoted the unspeakable depths of shame unto which this world and all its children had gone down, when the Planet first, and the children afterwards, went away from all that was truly spiritual and Divine. They were terms whose nature bespoke the awful state of the planes of the Planet through the conversion and perversion of all her beautiful spiritual substances into such physical things as may be now found within those planes where Science seeks more and more for the history of how they became as they are. They were terms whose very nature was sensual in the lowest degree when they were applied to the Soul, because they bespoke for the history to which they related, experiences similar to those which had overtaken the Planet, where the spiritual substances of the Soul itself had been perverted by means of the mind through the awful life which that mind had sought for itself upon the corrupted planes of the earth. For when the mind seeks to live only for the outward and physical things that in these it may find all its life, and so brings down the Soul itself until all its spiritual aspirations and desires are so perverted as to seek for their fulfilment in the outward and sensuous world where no spiritual or Divine essence may be found to nourish it, and where it meets with the like awful states upon the physical planes that Sodom and Gomorrah mean upon the plane of the mind, then may it be said that the mind of the Soul has become even as that awful City known as Sodom, where all the Saints

have met with fearful suffering because of their love of righteousness, and the Soul itself has become even as Gomorrah—the City of the Dead—where it is slain, and where all its beautiful spiritual essences are lost unto it.

The Jewish priesthood knew the meaning of these terms. They had first received them when they were dwellers in ancient Armenia, where they were taught many of the Sacred Mysteries relating to the history of this world and its children by those ever faithful teachers who sought to lift them up into such a life as human Christhood represents. From these Souls who were ever pure in all their meanings in their life upon this fallen world (into whose awful conditions and terrible planes and forms of existence they had been drawn down by the mind of him who betrayed Jerusalem, to seek the fulfilment of their ministry by means of material forms, and through such a mind as he had fashioned for Jerusalem out of many of her beautiful spiritual substances in her magnetic plane), had they learnt those things of which we write concerning the history of this Planet and all her children. They had long been even as the Children who had once been on the Divine Kingdom, and who had divested themselves even unto that state known as The Bethlehem in order to minister unto all the fallen Planet's children in spiritual things, so that these latter arrived at many of the inner meanings attached to the terms made use of by the Children of Zion, and also to have a knowledge of those Mysteries which related to the history of the Children of Zion when they were first betrayed to leave The Bethlehem and go away into the darkness known to them as Egypt, where they found only oppression and bondage.

The two terms were learnt from the Divine teachers who taught these beautiful, though at this time terribly sad, histories unto the Children of Zion. They were given unto them to preserve in their inner spiritual meanings, so that all who might follow them might likewise arrive at the true knowledge of the history both of Jerusalem and her children.

J. TODD FERRIER.

WHEN THE SOUL WANDERS AWAY.

When we have wandered far away from Him who is our Life and our Strength, so that we no more remember Him as in the days when the path unto Him was our joy to walk in ; then are we as those who have gone out into the night when no way is seen, nor any path sure.

When we have erred and strayed from that path whose way is unto the Lord, so that we make our bed amid the desert sands where the wild beasts roam seeking for prey, and where no Soul can find either rest or safety, nor life any sustenance to make it fit to endure ; then are we like those who have not only passed out into the night, but have also lost themselves amid its darkness, and found only trouble and sorrow.

When we have gone down into the darkness of that night wherein no Moon ever throws its borrowed rays upon our path to guide our feet into that sure and steadfast way whose leading is unto the Kingdom of the Divine, and whose life is full of beauty and truth ; then are we like far wanderers who have gone into a land where the light never breaks upon the way to lighten the darkness and show them how to walk and where to go.

When we have gone far afield from the Divine Love whose Fold is environed from the Kingdom whose dwellers are as the Divine in their nature and service, and found for ourselves only the wild tares which grow amid the wilderness, and the bitter waters whose nature is full of evil unto the Soul ; then are we like the lost and straying sheep of the fold who have gone far afield and found themselves ravaged by the wolf whose dwelling is in the wilderness,

SODOM AS IT WAS.

SODOM was no mere city upon the Dead Sea, nor any state merely of one people. Nor was it even like that evil unto which the evil occult writers made all the picture point which they drew when they made it relate to some material city and the awful conditions within it. It likewise originally referred to that state into which poor Jerusalem was betrayed when all her once beautiful terraces or planes were thrown into such a state of confusion that they were unable any more to respond to the Voice of the Divine. It was the term which originally stood for "CONFUSION," when spoken of in the Spiritual Heavens; and it meant that this Planet had left the Divine Kingdom to go down into "the land of the darkness" where all Celestial light was withdrawn from the Planet-Soul. It was, therefore, originally a sign whose meaning was wholly of a spiritual order, and spoke of the state of the Soul, whether Planet or individual. It had no outward and material meaning prior to the degradation of it by the Jewish occult priesthood who used the sign to denote material things. But whilst its meaning was entirely of a spiritual order, it related wholly to such awful conditions as befell Jerusalem when she moved away from the line of the Ecliptic. It spoke first of the unutterable "confusion" which had overtaken all her terraces or planes; then of the fearful results unto all her spiritual essences as the result of that "confusion"; then the awful degradation through the conversion of all these essences into the terribly unresponsive things which may now be found amid the destroyed terraces; then the perversion of all her *spiritual substances out of which she was to have generated for the Divine, true human Souls (not mere bodies)*, by bringing them down even unto the state of the destroyed terraces, where they were made use of to generate such awful forms as those which first peopled the fixed destroyed planes; and also to make of them such things as may be witnessed to-day where Science seeks to find the meaning of all her terraces, which it

regards as the true history of the evolution of the Planet as a world of mere matter, and the story of the origin of life upon these planes. It had, therefore, no meaning such as the occultists gave unto it when they destroyed the meaning which it had for this world as one that had gone astray through leaving the Kingdom of the Divine. It had, therefore, only such a spiritual significance when used by the Children of Zion when teaching the children of Judah (the children of this world), as may now be found given unto it in the Vision of the Seer in the Apocalypse where it has given unto it a wholly spiritual meaning. For there this world as a materialistic system, is named Sodom. It is there stated that as a world full of everything which is sensuous, which is non-spiritual, which degrades and destroys even the Soul-life of all its children, and which has to be spoken of as the very *abyss* itself where dwell all those elements whose nature is opposed to the Divine, and whose King is Abaddon, and where even the awful Beast arises to destroy every one of the Saints—that it is the city known spiritually as SODOM.

J. TODD FERRIER.

GOMORRAH AS IT WAS.

GOMORRAH was not a place; it was a state unto which this poor world descended when the line of the Ecliptic was left by it to seek out another way by which to perform its ministry unto the Divine. It was entirely spiritual in its nature and spoke of what had befallen the Planet when it moved away from the Kingdom of the Divine. It was a state in which all the Celestial Light from the Divine had to be withdrawn from the Planet. It was that state into which the Planet went when it had moved away so far from the line of the Ecliptic or Divine Kingdom, that it went down into gross darkness in which all its beautiful planes became so changed that they were unable any longer to respond to the Divine attraction.

The term, therefore, had relation not to a state of any people, nor of any nation, but to that state into which Jerusalem went down when she was taken away by the enemy of all her children, into a captivity whose bonds none have ever understood nor any been able to find the reason of. It was verily the state now spoken of as that of *Spiritual Death*. For it was the loss unto Jerusalem of all her spiritual essences and powers. It was the loss unto Judah (or the Planet-Soul), who had been set to generate children unto the Divine upon the System known as Jerusalem, of all those whom she regarded as her own. It was the loss unto Jerusalem of all her own spiritual forces which had been given unto her from the Divine Love and Wisdom out of which to generate children unto the Divine; and unto Judah it was the loss of every one of the children whom she had been instrumental in bringing forth upon the planes of Jerusalem.

J. TODD FERRIER.

THE RETURN FROM EGYPT.

When the Lord shall bring again His people out of Egypt where they have found only darkness and sorrow for their lives, then will we be as those who have found a great light shining upon their darkened way.

When the Lord shall bring again His people out of Egypt where they have long been held in bondage unto those who oppressed them without any pity, and without withholding their hand; then will we be even as those who, having long suffered evil at the hands of some cruel enemy, have at last found a way of escape from their oppression.

When the Lord shall bring again His people out of Egypt wherein they have been buried amid the awful graves found there, and the pits dug by the enemy to receive them; then will we be even like those who, having been long lost amid some terrible desert, and having given up all hope of ever again finding their way out from it, at last found the path whose leading was unto redemption.

When the Lord shall again bring His people out of Egypt wherein they found only the evil things whose nature it was ever to afflict the Soul when it sought for its Divine inheritance, and where everything done was like the evil whose nature took them first down into the darkness; then will we be like those who have found a sure refuge where alone rest may be found from the enemy.

When the Lord shall bring again His people out of Egypt where only the oppressor is known, and where all his ways make even the mind weary and mournful; then will we be like those who have awakened out of a long and troubled sleep to find that the oppressor is no more.

THE DEAD SEA.

THE whole Western World is one vast graveyard wherein are buried the Souls of those who sleep. It is like a great repository wherein is found every conceivable thing but such as relates to the Divine. In it are to be found all those who went down into "the land of the Dead Sea," wherein all that was alive was said to perish. It was no such Dead Sea as Geography points out, nor such as history tells of concerning the awful disaster which was said to overtake the dwellers within the cities on its shores. It was no Dead Sea or lake of mere water ; but it was the Dead Sea which the Seer saw in the Vision wherein he beheld all manner of life perish within its waters. That was not any material Sea, but "the Sea of great waters" from which arose the sound of many strange voices, and from which there went up that blighting influence which killed and destroyed every pure and true thing. It was the sea wherein was found all kinds of evil things, whose nature was such that the effect of their appearance was to hurt and even kill all that was good. And the whole Western World fitly represents that sea—it is full of the waters of death.

THE LAND OF SPIRITUAL DEATH.

The Western World is even now one vast repository wherein the Souls of all who went down into the cities of Sodom and Gomorrah may be found. It is like those "cities of the plain" whose foundations were laid by the Sea of Death, because all its own cities are full of every kind of death. They are the replica of what was meant by the Cities of Sodom and Gomorrah. They have the like foundations for their life, and the like awful conditions resulting from that life. They were "begotten in fornication"—*or the mind of the Soul having illicit traffic with all that is born of the perverted substances out of which even the Soul itself was originally fashioned prior to those ages when this poor Earth left the Kingdom of the Divine Love, and when as yet all her substances were*

beautiful in their purity and spiritual in their nature, and so volatile that they all responded unto the Divine. And the life lived now in the West is very much the kind of life which was sought after when the whole of the human race went down into Sodom and Gomorrah. For men and women now only live to minister unto the matter that is in them, when they ever seek to gratify all the sensuous desires awakened in them through the awful atmospheric conditions resulting from the low cravings in the great mass. For these low desires and feelings have all become so engraven upon the magnetic plane or Astral Mind of the Planet, that they are now the great cause why all who may desire to flee from the conditions known as those of Sodom and Gomorrah, find their own minds flooded with the reflected images upon that plane, until the images seem to take form as part of their own mind. And in this way is the mind even of those who would be pure, and who long after the Living Waters from the Divine Love that they may reach unto that state known as Bethel—or a pure and true way of life—prevented from going forth from the states amid which they find themselves.

WESTERN CITIES OF DESTRUCTION.

The whole Western World is permeated with the very evil which brought about the awful disaster known as "the destruction of the two cities of the plain"; for the very atmosphere breathes back into the mind all that was meant by the Heavens raining "fire and brimstone" upon the inhabitants. It is now charged with the like magnetic forces which are said to have wrought such devastation upon the inhabitants and overwhelmed both the cities. It is even now full of that "fire" which was said to have "consumed them," and of those blighting elements full of all kinds of evil represented by the term "brimstone"; for "the fire" is that which verily consumes all the pure and true desire of the mind through its destructive nature as it burns within the brain and body in manifold forms, and "the brimstone" is that

awful outcome of all the consuming of the body and brain energies by the fire until every noble motive and every true spiritual aspiration and purpose is burned away.

The days of Sodom and Gomorrah were even more tolerable in their life and judgments than are these days of the Regeneration of the Son of Man. For in the days written of as those of Sodom and Gomorrah, and likewise those spoken of as Tyre and Sidon, and even those when Capernaum exalted itself unto the Heavens and had to be thrown down again even into the Abyss, that there it might know the awful anguish which it had imposed on the mind of all who were seeking after the Vision of the Divine, the way of life was made easier unto all those who desired to flee from all such dreadful conditions, because then all the spiritual elements in the magnetic plane of the Planet had not been quite destroyed. They were nearly all perverted through the fearful life which the human races then lived. They had been brought down by the awful conditions which then prevailed, and which had prevailed for untold ages. They were amongst the last elements brought down into states of fixed and non-responsive conditions.

THE WEST AS A PLAYGROUND OF EVIL.

The state of the whole of the Western World now and then is very similar. It has the like forces playing about it which wrought the fearful disasters that took all the children of this Planet back again into the animal kingdom after they had been lifted out of it through the loving ministry of those whom we have written of as having once been on the Kingdom of the Divine. It is like that Ancient World of which it was said that the Divine even "repented Himself" that He had fashioned the human races. It is like that ancient heritage of Esau which he was said to sell for a mess of pottage, because it is even as he was for whom Esau stands. And it is not unlike this poor distraught world whose very course was intercepted as it moved across the line of the Ecliptic and stood before the Divine with all its awful planes

thrown into endless and hopeless confusion through the many terrible and unspeakable catastrophes which had overtaken it through moving away from the Divine Kingdom. It is indeed the very replica of all these awful conditions together, since it has "the fire and brimstone" of "the Cities of the Plain"; the fearful animal conditions which overtook all the inhabitants of these cities except the animal forms; the awful hate and terrible strife towards all whom they met when they went down into the animal kingdom; the terrible love of every kind of conflict—either on the physical or astral kingdom; the like want of feeling where all that is most sacred is concerned; the same terrible lack of such true and pure compassion as belongs to the Divine Love, though they do profess to be the children of pity and compassion in hours when the better part of them is touched by some physical catastrophe; the like terrible disregard to everything of a pure and true nature when such things do not minister unto the animal nature within them under the manifold manifestations which may be witnessed everywhere.

WESTERN LIFE TENDING TOWARDS THE ANIMAL.

The Western World is even now in the same state as it was when the human races went back into the Animal Kingdom and sought for themselves such low forms as would best express the kind of life they desired to live. The whole of the West may be seen from the Divine Kingdom as a world full of human forms whose astral forms are approaching once more that state when they may go down into the Animal Kingdom. Nay, but for the sweet devotion of the Souls who were once on the Divine Kingdom, the West would again return into some animal forms suited to the kind of life in which the astral mind delights. For the West has not become less animal during the past two thousand years in which it is supposed to have risen out of the dust of heathendom and paganism through the uplifting power of what these people have been taught to regard as the redeeming Love

of the Divine made manifest by and through the Christ. Nor has it grown any less brutal in its mind, though it does profess loudly to be even moved by the most profound pity towards all the lower races. It is even less tolerable for the poor animal kingdom now than it was in the days when "the cities of the plain" were both destroyed. It is much less tolerable for the living animal races, whose very life is brought on to the physical plane to minister unto the degraded, depraved, and callous senses and desires of the inhabitants. It is much more terrible for them now in these supposed regenerate days of the West, than it was when the West went down into their own kingdom. It is even more tolerable for all the animals which were the products of the human races when they went down, than for those harmless animals which were generated by the loving ministry of the Children who had once been upon the Divine Kingdom, for the purpose of aiding the human races once more to rise up towards the true human kingdom. Nay, it is even more tolerable for all the dwellers amid the conditions spoken of in the Christian Scriptures as those of "the Valleys of Gehinnom and Gehenna," than it is for all who have passed through these Valleys on their way unto the path to the Divine Life and Love.

The Western World may now be viewed as seen from another Kingdom.

J. TODD FERRIER.

THE RETURN FROM THE DESERT.

When the Lord shall bring again His people out of the Desert wherein they have wandered amid the arid sands where grow only reeds and rushes ; then will we all be like those who have returned from wandering amid the waste and wild places of the Earth.

When the Lord shall bring again His people out of the Desert wherein they have been lost for untold ages amid the hopeless tracks which lie marked everywhere on its sands ; then will we be even like those who have found a sure path out of the wild and desolate parts of the Earth, whose way led them unto their haven of rest and refreshing.

When the Lord shall bring again His people from the Desert where they went to seek for the Souls of the Children of Jerusalem when these went away into the land of the oppressor ; then will we be even like those who, having found the lost children whom they sought sorrowfully, return unto their home full of gladness that they have found those who were lost.

When the Lord shall bring again His people from the Desert wherein they have been even as wanderers amid the wilds of some strange land wherein no water was to be found with which to refresh their parched lips, nor bread at hand to satisfy their hunger, nor place of rest on which to find comfort for their weariness, nor place of refuge unto which to flee in the day when life's storms blew ; then shall we all be like those who have passed through the Desert and found streams of water, and bread with shelter and rest.

THE WAY OF SODOM.

THE life said to have been lived by the inhabitants of "the two cities of the plain," was so unspeakably low that it may not be spoken of. It was pictured as the very lowest unto which men could descend on the physical planes. It was spoken of with bated breath even by the occult writers who destroyed the meaning of the terms "Sodom and Gomorrah." It was, however, presented sufficiently clearly by them for any thoughtful reader to understand what they meant by the picture. It was so presented that they even made it appear as if the very Angelic World itself might minister unto their debased desires. It was so presented that that World was brought down even to the physical form and the physical planes. And it was also so presented as to give to the mind of the reader the impression that the Angelic World and the Angelic beings upon it, were very much like this world with its inhabitants. For the Angels who were drawn by the occult writers for the reader have not only the like form as men and women, but they ate and drank like them, and so functioned on the planes of matter.

The way of Sodom was the way unto spiritual death.

It was that way which all this planetary system took when one by one the Planets moved away from the plane of the Divine Kingdom which is now known to Physical Science as the plane or line of the Ecliptic. They one by one were led to move away from that plane through having first sought for some forms of phenomena other than those which were possible upon the Divine Kingdom. They were induced at last to seek out the place or state known now as Gomorrah—a place or state where all phenomena become permanent, and where the Divine Life and Love are unknown. They were betrayed by him who went out from the Presence of the Divine in anger because the Divine Love refused to have any such phenomena upon the Celestial Heavens. They were advised by him to move away from the plane of the Divine Kingdom in order to enable them to accomplish

all that they had been informed by him would be accomplished when they took that step. They were informed that they would then be able to accomplish the perfect evolution of all their planes, and all their children whom they were to generate on these planes for the Divine. They had no desire to move away from the Divine Kingdom; but they did desire to fulfil the more quickly their service unto the Divine. And hence the awful calamity which overtook them as one after another they moved away from the line of the Ecliptic—the plane of the Divine Kingdom. For when once this world—now known as the Earth, but then known upon the Spiritual Heavens as Jerusalem, with all her many cities accompanying her as those who would also be even as she then was, a city so full of the Divine Light and Love that these made her glorious to behold in the Celestial Heavens, and who was as the very Heart to the entire system known as The Solar—moved away from that pure and holy Kingdom where the Divine Life and Love reigned, and where all who functioned upon that Kingdom grew likewise pure and holy like Him, then every one of the members of the system was led to follow the example of the Heart. For when this world, who was then in the state of one of the Celestial Hierarchy upon that Kingdom, moved away from that Kingdom, then all the others understood that it had found for itself Gomorrah—or the place or state unto which they had all been advised to seek by him who had betrayed this world. They knew the Celestial Estate of Jerusalem upon the Divine Kingdom, and how greatly her beauty was appreciated by the whole of the Celestial Hierarchy, and how greatly the Divine rejoiced in her because her palaces or Celestial homes for her children, were so full of all that the Divine Love and Divine Wisdom meant upon the Kingdom—spiritual beauty and light; and so, when they beheld her move away from the Divine Kingdom, they felt that they need fear nothing since she knew the Divine Life and Love so fully that she would not lead them astray.

When this world went out from the Divine and found herself in a state known upon the Spiritual Heavens as Gomorrah, and discovered how woefully she had been betrayed into seeking for that which was in opposition to the Divine will and purpose, in order to enable her to perform her service unto the Divine the more quickly, then was there anguish in the Celestial being unto whom the work of generation had been given. The Planet-Soul, whom we may now know by her ancient name of JUDAH, was riven in twain. The whole of her beautiful palaces were destroyed utterly, so that her children were unable to dwell within them. The whole of her glory had departed through the loss unto her of the Celestial Light from the Divine Love which was hers as a dweller within the Kingdom of the Divine, but which had to be withdrawn as she passed away from the Divine Kingdom.

J. TODD FERRIER.

THE NEW INTERPRETATION.

XXXIV.

THE CHRIST IN GOMORRAH.

WHEN the Christ left this world, as it was and is supposed, He went down into that awful state known as Gomorrah. He went down even unto the Sea of the Dead. For when He entered into a human form whose very nature was such that nothing spiritual was sought by it, because all its desires were of the kingdom of matter and so dead to everything that might have drawn the inhabitants of it into spiritual desire and aspiration, He entered into the state known on the Spiritual Heavens as Gomorrah. And to enter into that state was to go even unto "the uttermost bounds" away from the Divine Love where only spiritual death reigned, and where no light ever broke upon the Soul. And to go unto the uttermost bounds was to pass into the like state as the Planet passed gradually into when all her beautiful Celestial light became extinguished and all her wonderful palaces where the children dwelt were changed into mere matter through her descent into the state known as Gomorrah. He thus became, as an individual Soul, what the Planet had become as a spiritual system. He thus became even as the Planet in the manner of His life. He thus became even as one of the Planet's children. For when He went down into the land or State of Gomorrah, and found all his own beautiful Celestial light extinguished through the body into which He had been born, so that He was unable for some years to rise up out of the terrible darkness into which it had forced Him as He lived the life which it had imposed upon Him, and also found how all His beautiful spiritual aspirations and desires, and His yearnings after the Divine, were all suppressed through the perpetual demands of that body to be gratified; then went He into the land of Gomorrah to be even as those were who made that state their dwelling place, and who loved the darkness amid which they dwelt rather than any light that might have broken upon them from the Divine.

When Christ went down even unto the land or state of Gomorrah, He passed at once from being in a state of spiritual light and purity and goodness and love into one whose nature was the antithesis. He passed into a state of perfect spiritual darkness, in which evil reigned. He passed into a state whose very approach to Him in His Gethsemane Vision made Him recoil with absolute horror, and utter the fearful cry, "*Eli ! Eli ! Lama Sabac-thani !*" It was the approach of this state unto Him in His ministry unto one of those who would have taken Him in an hour of mind-weakness as the outcome of service unto Souls, with a view to getting Him to acknowledge whence He was, which brought forth from Him those ever memorable Logia—

IF THE LIGHT WHICH BE IN YOU BE DARKNESS, HOW GREAT MUST THE DARKNESS BE UNTO WHICH THE SON OF MAN GOETH ! FOR IF WHEN THE LIGHT BE WITH YOU, SHINING IN A DARK PLACE TO GIVE LIGHT UNTO ALL WHO WILL FOLLOW THE PATH UNTO THE DIVINE LOVE AND LIFE, AND IN ORDER THAT NONE MAY WALK IN DARKNESS BUT MAY FIND THE LIGHT OF LIFE, AND YE FIND YOURSELVES IN THE DARKNESS SO THAT YE KNOW NOT THE WAY ; THEN HOW AWFUL MUST THAT DARKNESS BE WHERE NO LIGHT SHINETH TO GUIDE THE WAYFARER EVEN SHOULD HE SEEK OUT A CITY TO DWELL IN WHERE NO DARKNESS IS, AND WHERE THE NIGHT DRAWETH NOT NEAR ! WALK IN THE LIGHT THAT IS NOW SHINING UPON THE PATH, THAT THE WAY MAY BE KNOWN UNTO YOU, AND THAT YE MAY BEHOLD THE WAY EVEN UNTO THE FATHER WHO IS EVEN NOW MAKING HIMSELF MANIFEST, LEST THE DARKNESS OVERTAKE YOU, AND THE NIGHT OVERWHELM YOU IN THE PATH. FOR WHILST THE LIGHT BE IN YOU, YE ARE THE CHILDREN OF LIGHT. BUT IF THE LIGHT BECOME EXTINGUISHED THROUGH THE DARKNESS, THEN VERILY WILL YE BECOME THE CHILDREN OF THE DARKNESS.

J. TODD FERRIER.

THE NEW INTERPRETATION

XXXV.

THE CHRIST IN SODOM.

WHEN Christ left His beautiful Christhood behind Him to pass away to perform His Priesthood and make of His very Soul an Offering for Sin, He went down even unto the state known as Sodom. He went out from the Christhood Estate in which burned the Light of the Divine Love, into a state where not only no light was present to illumine the Soul concerning the path unto the Divine, but where the very fires of Gehenna burned amid the Valley of Gehinnom, in which all manner of evil was found, and where even such fires were so full of false light as to extinguish any ray that might reach unto the Soul from the Divine. He went out from that beautiful Estate where the Divine Light burned within Him with unspeakable clearness, to find Himself in a state in which the Divine Light could not burn, and from which all his Celestial light had to be withdrawn in order that He might enter into the like state as those were in who were said to be dwellers in the city of Sodom. He passed out of a state of unspeakable light where the Divine Wisdom shone, into one where only the darkness known as "spiritual death" reigned; from one which was absolutely pure, into one in which purity was unknown; from a state of Divine Love in which He loved like the Divine, into one where such love was unknown, and where the only love sought for was such as the body ministered unto. He went away from the Estate of the Christhood where the Divine Presence abode, to enter that state where that Presence is not only unknown, but is verily unsought by those who dwell in that state. Nay, He went away even from the Christhood in order that He might at once enter into what He knew would be the worst of His Sin-offering lives. He passed away at once into that state known as Sodom, where the very hells of Gehenna were found, and where the most fearful darkness of the Valley of Gehinnom reigned.

Thus did He pass away from this world as one who never knew it, who never was even suspicious of what it would mean unto Him to find Himself in its darkness and its hells, who was always most trustful in His love, who never feared the loss of His love and light as He gave them forth unto all who sought Him out, and who only desired love that would lift up the whole being unto the Divine. He thus went away from this awful world which was then, even as now, full of everything opposed to His own love and light and life ; to find Himself within the very darkness which had overtaken it and all its children ; to feel the awful hate which he had generated who went out from the Presence of the Divine Love and Wisdom ; to know the terrible degraded and dissolute life which had resulted from the darkness ; to feel the anguish of of the horrible hate which the darkness and its conditions had given rise to in the children of this world with whom He had to make His dwelling ; to taste of their cup and to eat of their bread as one of themselves, even until he went out from them once more to seek unto Himself that city whose foundations and maker is God, where He might again find the Divine Light and Love and Life, and where He might build anew for the Soul that Highway whose name is Holiness.

J. TODD FERRIER

THE NEW INTERPRETATION.

XXXVI.

THE CHRIST IN THE DEAD SEA.

WHEN Christ left this world to perform the office of His Priesthood through offering His Soul as an Offering for Sin unto the Astral Kingdom, He passed out even until He reached the sea of "spiritual death." *He passed away into that awful Abyss where the Beast of matter reigns, where the Dragon of mind-power is supreme, and where the False Prophet maketh his home and ensnareth and deceiveth even the very elect, the Souls who were once the Children of the Divine Kingdom.* He passed away into that abyss of which Abaddon was the king—the one who first deceived the Earth and all the members of the Solar system, then the children within their gates, and then those who were sent from the Divine Kingdom to minister unto them—where He met face to face upon that kingdom those whose ambition it ever was to ascend even unto the very Heavens to bring down into like states of existence, the whole Angelic Hierarchy, and also met all those who were to pursue Him in His Sin-offering lives. He passed away from functioning on the kingdom of the Divine, where He ever loved to dwell, to seek that life which was born of functioning on the whole Astral Kingdom where the life found and lived would be like that ever followed after by Abaddon.

When Christ passed away He went down even into the Sea of Death where abode the evil which overtook poor Abaddon when he went away in anger from the Presence of the Divine Love when he found that what he desired upon the Celestial Heavens was in opposition to the Divine Will and purpose. He went away from that Love because he could not have what he desired when he sought that the whole of the phenomena upon the Celestial Heavens should be made into permanent and non-Celestial powers, in order that the magnetic rays from the Divine Kingdom might be intercepted so that

none of the Spiritual Heavens would be able to receive the magnetic rays from the Divine Love. For these Heavens were at that time only in the process of being generated with a view to receiving those Angelic forms which were likewise being generated from the Divine Love and Divine Wisdom; and by intercepting the magnetic rays which proceeded from the Divine Kingdom, Abaddon hoped to turn all these Heavens with all their Angelic forms, and with all their pure spiritual substances, into even such fixed forms and phenomena as may now be witnessed upon this fallen world. He sought to have the new Heavens fashioned even as He has fashioned all the phenomena and all its manifestations through fixed forms, upon this world. Thus did he seek to bring down the Celestial Heavens when he desired that all its phenomena should likewise be of a fixed order. For he knew that then even the Kingdom known as the Divine would perish also through the fixity and non-responsiveness of the Celestial Heavens.

When the Christ went down even into the states of Sodom and Gomorrah where He found the Sea of Death for all His beautiful Divine desires, and where His Divine yearnings were almost all lost unto the Mind during the time which He dwelt amid the fearful conditions of that awful Sea of Death; He then also went away into that state of spiritual death into which poor Abaddon went when he passed from the Presence and Glory and Love of the Divine to seek for Himself such a kingdom and such dominion as may now be witnessed upon the destroyed planes and kingdoms of this world. For He passed away from the Presence of the Divine Love where all His beautiful Divine yearnings found their realisation, where all His holy desires were abundantly satisfied, where all His holy purposes found room for their manifestation and interpretation, and where He ever lived as one who was always "in the bosom of the Father" and as one who knew His thoughts and purposes towards all His Children in order that He might descend into even "the

bottomless pit," or the abyss where poor Abaddon reigned, and where all who followed his way lived in the darkness of spiritual death, that by entering into their condition He might know and understand what was the life which they lived, how it held them in bondage to darkness, how they had come to make that darkness the place of their perpetual dwelling, how they had ceased to seek any escape from it that they might find the Light streaming from the Divine Love, how they had all arrived at the like state as that unto which poor Abaddon had descended—that state when the mind of the Soul has become even as the mind born from matter, a state in which all spiritual desires are strangled, all pure Soul aspirations quenched, and every noble and Divine purpose is killed. The Christ went away into that awful state in order that He might know the fearful meaning of passing away from the Divine Presence and Glory and Love to seek all that was opposed to these.

When Christ went down into the Sea of Death through finding the states of Sodom and Gomorrah, He went away from everything which He had loved. He went down even unto the depths of that awful abyss spoken of in the Vision of the Seer in the book of Revelation. He went down even into the fearful darkness where Abaddon made his dwelling, and where he ruled.

The reason for all this fearful tragedy unto the Christ may be understood when His sad Sin-offering is fully beheld in its wonderful purpose, and its unspeakable anguish, sorrow and woe. For only then may the reader understand that great, great love which brought Him down into the planes of this Planet ages untold before He lived His beautiful Christhood through Jesus, in order to interpret anew unto all the Christs who had gone down into the darkness which had overtaken the Planet; the Love and Wisdom of the Divine Father; to visit them from time to time from the Kingdom of the Divine that they might know how greatly they were loved; to then

live on the physical planes and make manifest that holy Love in the beautiful Christhood, so that the Soul might once more have a Vision from the Celestial Kingdom, of the purpose and meaning of Christhood, and then to bear such witness unto that Love by pouring out even the very life-stream of His Soul unto spiritual death in order *that through the giving of His very life* the way might be made possible to tread for the return of all who went out from the Divine Kingdom, and who found only a life of anguish, sorrow and woe amid the fearful conditions into which they were drawn.

J. TODD FERRIER.

A SORROWFUL GOING FORTH.

When Zion went forth from the land of her Nativity, then were we like those who weep continually because of the sorrow and the woe.

When Zion went down into the land of darkness to lose there her beauty and her power; then were we like those who know no morrow, nor the dawning of a new day.

When Zion went away into bondage with the Children of Ephraim; then were we like those who found the oppressor where they had hoped to find rest.

When Zion went out from her home to seek for Judah who had gone away into an unknown land and had not returned unto her true home; then were we like those who have sought sorrowfully for our dear ones, and who, when they found them, abode with them for a time that they might at last also bring them unto their own home.

When Zion went away from her own land into the land and ways of the stranger, then were we like those who mourn and will not be comforted.

EDITORIAL NOTES.

SODOM. The terms Sodom and Gomorrah have
 GOMORRAH. not been understood since the time
 WHAT THEY when the teachers from the Divine
 MEANT. Kingdom gave them unto the early
 Jews—a people who had united them-

selves to the ancient Hebrew race
 when these latter were dwelling in ancient Armenia.
 The terms were given unto the ancient Hebrews from
 the Spiritual Kingdom in order to help them to awaken
 from their sleep into which they had fallen when the
 whole magnetic plane of this Planet was brought down
 on to the outer physical destroyed planes, through the
 awful life which was then lived by all the children of
 this world.

The terms Sodom and Gomorrah, however, did not
 refer especially to them, but to the fearful condition of
 the Planet itself. They referred to the loss by it of all
 its own inherent Celestial light through passing away
 from the plane of the Divine Kingdom known (yet not
 understood in its significance, but only guessed at by
 modern Science) as the Ecliptic, and so losing the
 magnetic rays whose property it was to give unto the
 Planet the light from the Divine known as the Light of
 the Divine Wisdom. They were terms whose meaning
 was unknown except upon The Spiritual Heavens where
 they were made use of when this world was referred to in
 its low spiritual state.

The two terms were therefore such as none could
 understand but those who had once been upon these
 Heavens; who knew the blessed life lived there before
 the Presence of the Adonai; who knew the beauty and
 the glory of the Divine Wisdom as made manifest unto
 all the Children of the Father upon these Heavens; who
 knew the meaning of the purity of the Divine Wisdom as
 there revealed unto the Soul as it rose from Kingdom to
 Kingdom in its true evolution towards the realisation of
 the Divine Nature; who knew what it meant for the Soul
 to pursue the path by which alone that glorious and
 blessed realisation was reached; who knew also that to
 leave that path to the Divine was to leave the path
 whence alone the Divine Light and Love could break
 upon them, and that to so leave that path as to no more
 function upon it, was to pass out from the Presence of
 the Divine.

THE CHRIST
PASSING FROM
THE DIVINE
KINGDOM.

When the Christ passed away from this world in the sense that He left it as the Christ making manifest through a Celestial Christhood the Divine Nature, Purpose and Love, He went away from the Presence of the Divine in that He divested Himself of His Celestial Christhood, and even of His Spiritual Christhood, and, at last, as He took His "Flight into the Egypt" of a body whose very elements were opposed to everything Divine, of His Human Christhood, so that in the most real sense He might know what it meant for the Planet and all the Children of the Divine Kingdom to move away from the plane of that Kingdom where they had been functioning, and upon which alone was it possible for them to retain that magnetic relationship with the Divine Love as to receive from Him all the Celestial powers which they required to enable them to retain their Celestial Equilibrium.

When the Planet moved away from the plane of that Kingdom now known to Science as the Ecliptic, it lost its power of Equilibrium. When it lost that power then all its planes became mixed so that they were unable to respond to the magnetic attraction of the Divine Kingdom, and so lost their power to move up and down the Planet and thus act unto its various Kingdoms as the reflectors from the Divine Wisdom of all that the Divine meant should be made manifest unto these various Kingdoms. The Planet thus not only lost that equilibrium which was absolutely essential unto it, but likewise all the powers imparted to it through the magnetic movement up and down of all its planes as these responded unto the Divine.

When the Children of the Kingdom who had been the Christs and Interpreters of the Divine Wisdom upon the lower Spiritual Heavens unto those Angels who were dwellers upon these Heavens, passed over into such a Christhood as enabled them to function upon the lowest of the Spiritual Heavens known as The Bethlehem, they passed away from functioning upon the Divine Kingdom. And when they were betrayed into leaving The Bethlehem where they were still able to function upon the Spiritual Kingdom, to go into the awful Saurian forms into which the human family had descended, then they passed out, not only from the

Presence of the Divine where they had ministered for untold ages as Christs and Interpreters, but they passed likewise beyond where the Divine magnetic rays could reach them.

When the Christ passed away from the Estate of His threefold Christhood, and entered into the body of a human whose nature was as low in desire as that of the Saurians, He passed at once into the very conditions that the Children of the Kingdom found themselves in when they went down into the Saurians. And, when He entered that body, He also entered into the state into which the Planet had gone down when it took unto itself to cease moving in response to the attraction of the Divine Love. For when He entered that form He was in such bondage as both the Planet and the Children of the Kingdom found themselves in.

* * *

When the Christ awoke again, amid THE AWAKENING the awful state into which He had OF THE PLANET, entered, from the spiritual stupor THE CHRISTS, AND thrown over Him from the Astral THE CHRIST. kingdom whose forces were all let loose upon Him from the time of His divestment when He laid aside the Christhood Estate, so that they might work all manner of evil against that Estate by throwing Him into the worst possible conditions where He would feel the very fires of that kingdom burning within His body and brain-mind, and be afflicted by them, then was there such anguish as the Heavens had never witnessed even when Jerusalem went down into the land of the oppressor, and the Children of the Kingdom found themselves the bond-servants unto those forces found amid the Saurian hells which bare rule over them with unrelenting insistency for untold ages. For when Jerusalem went away into the darkness whither she had been betrayed to go, and in the hope of finding her mission for the Divine the more easily performed, she thought she was serving the Divine in taking such a step, so that her anguish was not awakened until she found herself long ages after her going down, in the hands of those who only sought to do her evil. And when that awakening came unto her, she had then lost all her Celestial memories; for these had gradually become less and less marked upon her mind or magnetic plane, and so she did not then awaken unto the full realisation

of all that had befallen her. And when the Children of the Kingdom all went down into the Saurian hells and found how they had been deceived into assuming minds of matter through which to seek the fulfilment of their services unto the Divine, they had long been absent from the Celestial Kingdom, and were like those who were dwellers upon the lower Spiritual Heavens, so that when they passed down into the awful minds which led them at last into the Saurian forms, they did not suffer the immediate loss of their Celestial Light, since that had gradually become less and less unto them through their long absence from the Celestial Kingdom; and so when they awoke unto the realisation of what had been done unto them, and to know that they were no longer as those who had never known evil, but that they were now even as those unto whom they had ministered, and that all their beautiful ministry before the Divine as His Christs and Interpreters was now over, since they had lost their own purity, their anguish was not even to be thought of when speaking of that anguish which broke forth from the Christ when He awoke and found how He had been asleep amid the like conditions as those which overtook the Christs of the Kingdom when they were betrayed into the Saurian forms.



AN ANGUISH When the Christ awoke out of the
 THAT DARKENED stupor thrown over Him by the whole
 THE HEAVENS Astral Kingdom, and when He found
 WITH GRIEF. that He had been betrayed into doing
 such things as were engraven upon that
 kingdom, and that He had even gone
 down into the State of Sodom upon the Astral Kingdom
 until He was within the Sea of Death, and that He had
 even visited in His stupor the land beyond Jordan
 whence no one had as yet returned to again seek out the
 Divine Love and Divine Wisdom, and that He had even
 gone as far as Gomorrah—the land of the lost, then in-
 deed was there anguish such as no tongue could speak
 nor any pen describe, nor any one functioning upon the
 Astral Kingdom understand, nor any one who was not
 functioning upon the Spiritual Kingdom enter into the
 full meaning of. For when he awoke from that brief stupor
 thrown over all His Celestial memories, and all His
 Spiritual and Divine yearnings, to recognise all that had
 befallen Him in that evil time; when He awoke to dis-

cover what had been done unto Him during the few years that He had again lived on the physical plane, to behold what awful things the Astral Kingdom wrought against the minds of all who were its captives by filling them with its own fearful images, and making these images even to live over again in their minds the awfully degraded life they sought when they were first fashioned by the Saurians into which the Children of the Kingdom were betrayed, and to realise all the unspeakable shame of the life into which He had been drawn by means of the low body into which He had been born again upon the physical plane, and to see how all His own beautiful purity was no longer untarnished, nor His garments unstained, nor His love untainted through going down into the life of matter, nor even His love for the Divine Wisdom undimmed, nor His path to the Divine Kingdom unbroken, then there was such anguish as made the very Heavens dark with grief.

To write of it is not possible, so terrible was it in its nature. Nor is it possible that anyone could understand all that was meant even could we present it. Nor would anyone who understood what that anguish was to Him, be able to behold it with endurance.

ANSWERS TO CORRESPONDENTS.

C.M.—Is not God one with His worlds? If so, how could there be a Betrayer outside of Himself? Who was it who betrayed this Planet to move away from her Spiritual plane and materialise?

To conceive of the Divine Love and Wisdom, and the whole of the Kingdom of the Father, as having any part or lot in such worlds as all the Planets in the Solar System have become since they moved away from the line of the Ecliptic—the plane of the Kingdom of the Divine whereon all Celestial beings must needs function in order that their Celestial equilibrium may be maintained, and also that they may be the recipients and reflectors of the Glory of the Divine Love and Wisdom—is indeed to think of the Divine Father as one who must be even as these fallen worlds. For to do so would bring Him down into the like conditions.

That this world is fallen from some high Estate which once it enjoyed, and that it somehow parted with that Estate; that all its children were by nature parts of that Estate and Heritage into whose full meaning they were to seek to enter by their true evolution upon the spiritual planes of the Planet may be witnessed in the history of the children and the seeking by the Soul for some purer and higher life than the Planet is now able to bestow upon it.

The Betrayer of this world, and, through it, the whole system of Sol, may not be spoken of as one would speak of a person or an individual Soul. The mind born from matter is unable to differentiate between personality and Celestial being. It is unable to understand the nature of Celestial being, for it thinks along personal and individual lines, and there is neither on the Celestial Kingdom; for even the individual lines pass away when that Kingdom is reached. The one who betrayed this Planet was a member of the Celestial Hierarchy upon the Celestial Heavens.

J. M.—The Twenty-four Elders and Four Living Creatures.

The question which you ask concerning the Four and Twenty Elders, is one which relates to the Divine Kingdom, and speaks of the ministry before the Divine of those who were known on that Kingdom as Ancients or Celestial Christs.

These Ancients were not twenty-four in number as would appear from the Apocalypse in its present state; for the number had no relation whatever to twenty-four Ancients, but to the Estate upon the Divine Kingdom into which they had entered. The number was one full of Divine significance, since it spoke of those who were the Perfected Ones.

The Four Living Creatures likewise were not such as the presentation given in the Apocalypse would appear to indicate; but they related to the conditions upon this Planet when a *perfect system*. The terms used by the Seer were not those now used in the description given in the Apocalypse. They were those which spoke of a Redeemed Jerusalem, not a "fallen world."

The four terms were, the Creature (not an animal as is now understood by that word, since in unfallen Jerusalem there was no animal kingdom)—the Human, which was not physical but spiritual—the Angelic, and the Celestial. These four Kingdoms embraced the whole of the Spiritual System of Jerusalem.

The four terms used in the presentation given in the Apocalypse have relation entirely to the Astral Kingdom. They present that Kingdom under its fourfold aspects, and make manifest what was done unto Jerusalem when all her four Kingdoms were so changed that they descended from their original conditions on the Celestial Heavens essential to them fulfilling the Divine purpose for which they were fashioned, to form four other Kingdoms whose nature was opposed to the Divine.

The very names given to the supposed Living Creatures themselves are significant, and speak of the awful betrayal and degradation of Jerusalem, when her Celestial substances were perverted in order to fashion the present Kingdoms. The Animal Kingdom prevails throughout even when the human face is reached, for the Human Kingdom becomes simply a kingdom ruled over by man—or a kingdom in which mere brain-mind reigns.

THE EDITOR.

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THE TRAVELLER.

Who is this who appeareth from the Land where the Darkness abides, whose apparel is stained as one who treadeth out the Wine-press?

It is even He of whom the prophet wrote that one should appear from the Land of Edom.

Who is this who appeareth from the Land of Forgetfulness where those dwell who know not the Land of Bozrah, nor seek unto all its beautiful Estate?

It is even He of whom the prophet wrote that He had been a sojourner in the Land of Bozrah, but had gone away unto the Land of Edom to seek out there all those who had gone down from Bozrah.

Who is this who appeareth from the Land of Edom with all His beautiful garments red-dyed as if He had been torn during His journey by the ravenous beasts of prey?

It is even He of whom the prophet spake when He beheld one travailing in the greatness of His strength before the Lord, and seeking that He might bear the burden of all those who were of the House of Israel.

THE DAYS OF THE SON OF MAN.

THE day has now arrived in which the Christhood must be once more made manifest. By that we mean, that the day has come when He who was the Christ in the days when He made manifest, not only a Human Christhood, but also gave the Inner Teachings relating to the whole history of the Children of Zion, the House of Israel, the House of Ephraim, the House of Judah, and made such a manifestation of the Love of the Divine as was only possible through a Celestial Christhood, shall again make Himself manifest.

When the Christ went away He said that when the Days of the Regeneration should come upon the Son of Man so that even He should awaken at last from the long sleep which overtook Him when He went down into the land of Gomorrah, then would be the time of the ingathering of the Children of Israel. For in the days of the Regeneration when He once more made manifest the Christhood and gathered together His own fold, together with all who would seek unto the Hills beyond the City of Jerusalem, and all who sought refuge upon the house-tops or places where the evil scourge would not reach unto them, so that all might find succour within the Sanctuary where the image present was that of the Divine Presence, then would be a time such as there never was on the Earth. The Days of the Son of Man in the Regeneration were to be days of profound travail for all who were seeking unto the Kingdom of the Divine whence alone their life could be sustained. They were to be days of profound sorrow unto all who so sought to live before the world. They were to be days when only the Elect would be able to endure the awful strain put upon them by all the forces whose nature was opposed to the Divine. They were to be days when men would have no true regard for purity in the "inward parts"; nor such love unto the Divine as would make itself manifest unto every one in deeds of pure love and compassion; nor a *real faith* in the purity of the Divine which would reveal itself in purity of purpose and desire; nor any *true* pity towards

all who suffer and groan under burdens grievous to be borne ; nor a pure and true pity unto all the afflicted sons and daughters of Zion and Israel who are even as the outcasts upon the streets of this great modern Sodom where verily the Saints lie as the dead, and are trodden underfoot ; nor a pure pity towards those lower races of the children of Jerusalem in the animal kingdom ; nor even a true pity with those animals which are the daily victims of man's low tastes and impure desires.

The days of the Regeneration are now upon us. They were to be exactly what our own times are. In them "iniquity" was to abound. The love of many, even of the Elect, was to burn low. The path of the mighty was to be the one trod by the multitude who never seek more than that life which matter may give unto them. The path of the upright was to be most difficult to find, and still more difficult to follow when found by the Soul. The way of the world was to be broad and easy unto all who sought its path, since no obstacles would be placed in the path of the Soul who trod its ways. But the way unto the City of Zion or the Estate of Christhood, was to be not only most difficult to find, but likewise unspeakably hard to follow ; for its path would become more and more straitened as the Soul sought to make its passage into the Sanctuary where abides the Divine Presence. The path of all who gather together where the awful carcase of matter is, and who revel in its more awful life, was to be one well marked through the foot-treads of the ages during which the beast of matter has held rule within the holy and sacred House of the Lord—the Soul itself, because it is the path always followed by all who have no longings after the knowledge and realisation of the Divine. But the path unto the Holy City where flow the Life-streams of the Divine to nourish and refresh the being, was to be a path grown over with weeds and rushes, one where no longer the Soul walked, but only the Jackall or brain-mind made his lair.

J. TODD FERRIER

THE BURDEN BORNE BY CHRIST.

THE time has now come when we may speak more definitely about the various lives lived by the Christ in the performance of His High Priesthood. Those lives were unto Him lives of profound suffering. They were all lives which he loathed when once He had awakened out of the spiritual stupor thrown over Him from the Astral Kingdom as He entered into the various bodies which were so constituted as to represent the various degrees of evil into which the Soul had gone down during its passage from the time of the descent or "Fall" from The Bethlehem until His own Christhood was made manifest. They were lives of unspeakable burden unto Him; because amid all the darkness even of the lowest states into which He entered, and whilst the body was still under the dominion, so to speak, of the Astral Kingdom by having all its desires born within it from that kingdom, He Himself was ever longing for a life which in the darkness He could neither see nor understand—the life of the Soul as He knew it upon the Spiritual Heavens.

The full burden of these lives could never be understood by any one who had not lived upon those Heavens in loving ministry unto the Children of the Father. The burden of them would be impossible to express in language or sign, so great was it unto Him as He trod the "wine-press" alone, dyeing red His garments in the very life-stream of His Soul. The burden of the return of all the Children of Israel was laid upon Him. The burden of the House of Judah He also took that He might bear it, and know how Judah had gone away from the Divine Estate in which she once dwelt as the Holy and Sacred House of the Lord. The full burden even of the Children of Zion was laid upon Him, so that He might be even as one of them in their fallen state, and know through living their kind of life, what had befallen them. Yea, the burden even of proud Ephraim who went out from the House of Joseph in anger because he could not rule in that house

where he had been nourished in love, was likewise laid upon Him.

Truly His burden was one full of the most profound meaning. It was the burden of the whole House of Joseph—the Christs who had fallen from The Bethlehem. It was the burden of the whole House of Ephraim—those who had gone away with poor Abaddon when he went out from the Divine Presence. It was the burden of the entire House of Judah—this poor Planet and all her children.

To redeem Zion did he leave the Kingdom of the Father and live His beautiful Christhood, in the hope that Zion's Children—those who had once been Christs upon the Kingdom of the Divine might behold its vision, and seek unto that Estate once more. To redeem the House of Ephraim from the oppressor who had taken them away—those Souls who were as spiritual minds upon the Celestial Heavens, and who went away with Abaddon to found the kingdoms of matter—in the hope that even the pride of Ephraim might be overcome through the subduing Love of the Divine when made manifest unto them. And to redeem Judah out of all her troubles and lift up her children once more even unto The Bethlehem where they might be nourished from the lower Spiritual Heavens, did he lay aside the wonderful purity of His Christhood even unto its Human Estate, in order to go down into the various hell-states in which they dwelt, that there He might be even as one of them for a season, and that amid these awful states He might awaken out of the Astral stupor thrown over Him and rise up into the Estate of Human Christhood, and show them how to overcome all their gross evils, and make pure their hearts and lives.

J. TODD FERRIER.

WHEN THE LORD SHALL VISIT US.

When the Lord shall make His Tabernacle in Zion, then will we all be like those who have been long bereft of their own heritage, but who have had it restored.

When the Lord shall make His Home with His people who have been like wanderers in a far country, and who have been bereft of all their true inheritance ; then will we all be like those who have again entered into their inheritance.

When the Lord shall visit His people even as in the days of old before Rahab begat trouble and brought sorrow upon the land ; then will we all be even as those who have long lost all that was most precious and beautiful, but who have again found it.

When the Lord shall visit His people as in the days of old when as yet the land was good and comely to behold, and its pastures were rich in everything that nourished the people ; then will we be even as those who have been away amid the deserts of Babylon, and who there were famished from lack of nourishing food, but who have returned to our own rich land whose goodly plains are furnished with all that we long for.

When the Lord shall once more arise upon Zion as in the days when her Sun knew no going down, nor her day any night, but only the Glory of the Lord filled her ; then will we be like those who have longed for the Everlasting Day to break and turn night into Day and the darkness into the abiding Light.

THE PATH OF THE SIN-OFFERING.

WHEN the Christ awoke amid the awful death unto all His beautiful spiritual desires which overtook Him as He was a dweller within the states known as those of Sodom and Gomorrah, and found how the beautiful attributes of His Christhood had all been lost to Him through the fearful conditions into which He had had to descend so as to be even as those who dwelt within these states, then did His very being agonise. The darkness of Gomorrah was unto Him even as unspeakable woe. The awful sins of the state of Sodom were unto Him like the fires of the Valley of Gehenna; for His whole spiritual being revolted against the awful things which were wrought in the name of love by those who dwelt there.

The path unto Him through the Valley of Gehinnom was one whose every step was spiritually dark because of the terrible conditions by which He was surrounded; for within that Valley no light from the Divine could burn within Him, and throw its rays upon the way so that He might behold another path in which to walk, whose leading would take Him out of the Valley, and lead Him unto the haven of His heart's desire—the Estate in which the Divine would once more be a reality unto Him, through the realisation of the Holy Presence within the Sanctuary. For unto Him the land of Gomorrah was as the Valley of Gehinnom wherein no light ever broke to cheer the weary traveller who had the misfortune to pass that way. It was indeed that “land of gross darkness” in which not one ray of spiritual hope ever broke upon the heart to help it out of its terrible state of spiritual death. It was that land whose borders no man ever recrossed when once he had gone down into it and made its state his home. It was the land beyond Jordon—the outermost darkness.

The way by which the Christ had to walk through that awful darkness is now pitiful to behold. It was a way whose every step was beset with snares so that all His life might be made as sad and sorrowful as it was

possible to make it, and that He might know to the very fullest depth the terrible sorrow which broke within the Soul who had gone down into that state, when once it fully awoke to realise what it had done

When Christ awoke amid the fearful and unspeakable and shameless and degrading state known as Sodom, and found how all His beautiful garments had been not only tarnished with the awful corruptions practised by those who made that state their dwelling-place, but that all His own beautiful spiritual and Divine desires had likewise been thrown down by those with whom He had had to associate there whilst He was a dweller in their land; then indeed was there such sorrow as no other Soul ever knew. It was a sorrow which none of those about Him ever understood. It was a sorrow which none of those who saw it could comfort. It was a sorrow unlike any other human sorrow, because it was born within Him from the Divine as His being anguished over all that had befallen Him in the way.

It was such a sorrow that the prophet portrayed when He had given to him a Vision of the path along which the Christ would move in His sad Sin-offering; for in that Vision the prophet saw Him making His path along the desert life of this world. What the prophet foresaw would happen unto Him was more than fulfilled. For the prophet was only permitted to behold the kind of path along which the Christ would travel during His Sin-offering, not that path as it actually became unto Him. He was not permitted to know even the nature of the life which the Christ would have to live upon that path in order to know from experience the various kinds of evil and sin which held the Souls of the Father's Children in bondage, but only that the path would be one of great hardship, sorrow and woe unto Him.

J. TODD FERRIER.

THE CHRIST WHEN IN TRAVAIL.

WHEN the Christ went away from the Estate of His beautiful Christhood in order to go down into the very hells where the Children of Judah dwelt, He little realised what it would mean unto Him, notwithstanding that the picture of its awful nature had presented itself to Him in the Vision known as The Gethsemane. For whilst in the Vision the fearful picture of life lived by those who dwelt in the state represented by the lowest sensualism was so overwhelming to His pure mind, yet the realisation of what it meant had not come unto Him with all its awful degradation and shame; nor had any of the terrible awakening that must needs come to Him when once His Soul awoke amid the hell-states. For it was only when He fully awoke amid these states and found that all His garments were even as those around Him, nothing but the bespattered robes of those who neither knew what purity meant, nor ever had any desire to know in order that they might seek it, that the most unspeakable anguish burst forth from His lips as He cried out in very bitterness of Soul that even the Lord had forsaken Him. He saw in the Vision in His Gethsemane the kind of men and women with whom He would have to associate when He took His "flight" out of the Christhood Estate into that of those who were dwellers in the land of Sodom where they practised those things for which that state stood; and the thought filled Him with unspeakable horror. But when He had once awakened from the fearful spiritual stupor which the Astral Kingdom threw over Him when He went into a Human body full of all the necessary elements to produce the conditions of the life in that low state, and found that He was even as they were, that all His garments were stained with the terrible things wrought by Him during the stupor, that all His spiritual aspirations were somehow not as they once were with Him, that all His holy yearnings were intercepted in some strange way so that He never could reach the Divine as He desired, that all His pure and beautiful purposes to again reach unto the Divine were broken at

times through the very spiritual impoverishment of His Soul, that He at time rose up only to be thrown down again, and that unless it were possible for Him to rise right up out of all the conditions which then surrounded Him, His very Soul would be lost—then was there woe born of unspeakable pain such as words fail to tell, or tongue to speak, or even mind to understand. Then were the very Heavens darkened with grief that He should ever have undertaken so terrible a task as the redemption of this fallen world. The Angelic world wept in sorrow that He should have been so afflicted ; and the Kingdom whence He came was rent with anguish because of His sore travail and pain.

J. TODD FERRIER.

THE SOUL APPROACHING THE PATH.

When my heart is overwhelmed and my whole being languisheth for Thee, and my soul seemeth burdened with the sorrows of the Path which I must take ; then do Thou Thyself send unto me such succour for my healing and my purifying as my life may need.

When my heart is made heavy with pain, and my mind is filled with the terror which flieth at noontide and when the Sun goeth down, and my soul is filled with the terrible anguish of my reproach ; then do Thou Thyself lift up the burden from me and take the terror away, and heal me in the inmost parts where I have been hurt and wounded, that my being may be made whole again.

When my heart is filled like a cup which overflows with the grief which my Path must give unto Thee when it takes me away from Thy Purity and Goodness, and my Soul is full of awful dread lest no more it should return unto Thee ; then do Thou Thyself make me to be enfolded from the Kingdom of Thy Love, and upheld in the strength of its bonds.

WHO ALONE MAY UNDERSTAND?

THE way which Christ took amid the various states into which He entered, may now be understood from what we have written. That it was not the way taken by any other Soul will likewise be manifest unto all who have read with the Understanding such descriptions of that way as we have been permitted to portray. That it was a way of anguish from the beginning to the end, must be obvious. That it was the very path foreseen by those unto whom the Vision from the Divine concerning the Sin-offering came, may also be most apparent where the heart is seeking to understand the Mystery. For it may now be made known what was meant when some of these Visions were vouchsafed unto the various spiritual writers of those ages when no Jewry existed, but when the House of Israel was one sanctified unto the Lord and His service. For the precious Teachings given unto them in Visions when they had amongst them those who were able to ascend even unto The Bethlehem where they were illumined from the Spiritual Heavens, all related to the Sin-offering and the purpose for which it would be made by the Christ. The knowledge vouchsafed unto them was indeed guarded, for the path could not have been understood except by those who had themselves gone down from the high Estate of Celestial Christhood to traverse the awful desert-life of this world in the various kingdoms which the Soul passed through in its way to the human form upon the physical plane after its descent into the saurian forms. For "only that which the Soul knoweth of old" may be understood by it when presented unto it in vision.

The Soul that was unable to understand the meaning of the spiritual Teachings given unto the Ancient House of Israel when the whole history of that House was presented unto the mind, is not likely to understand the Vision of the Sin-offering which we have presented. If it saw nothing but mere outward history in that of the House of Israel, from the descent unto the planes of this world of those who had been the Christs of the Father

upon the Kingdom of the Divine, and only made of that wonderful spiritual history some outward history of a people who had never risen higher than The Bethlehem before they went away from that spiritual state and entered into the low saurian forms which had been prepared for many ages in order to entice them to descend into the kind of life which these low and vile forms lived ; then truly it is not likely to see anything in the history of the Sin-offering but some outward history which must have been recorded in the various lives through which the Sin-offering was made manifest. The minds who reduced the marvellous spiritual history of such Divine Souls as were those who comprised the House of Israel when they were still upon the Heavens of this system ere it went down into the land of Egypt—the land of spiritual darkness resulting from the materialisation of all its Spiritual and even its Celestial substances—and made of it nothing more than the history of a people upon the physical planes, changing all the sublime terms which they had used when they were dwellers upon The Bethlehem, and which related only to spiritual and Celestial things, into mere material things, until the true meanings of the terms were lost, are not likely ever to understand the beautiful sublime meanings attached to the precious teaching which is implied in the terribly sad Sin-offering. For such minds would and could never understand what was done when the Christ divested Himself of His most beautiful Christhood in order to descend even unto the lowest state to which the Soul has gone down in its quest after the life which is implied in the terms Sodom and Gomorrah, Canaanite and Samaritan, Beyond Jordon and The Magdalene. They have applied these to places and peoples, knowing well the fearful tragedy implied in more than one of the terms, but refuse to see how awful was the real meaning involved in the history of which the terms spake. They readily believe the story set forth in the Hebrew Scriptures purporting to record a Divine transaction whose very nature would indeed stamp the Divine Love with an

infamous image because of the fearful judgment supposed to have been meted out by the Divine unto two peoples for their sins ; yet they repudiate a much more reasonable interpretation of the history which had been materialised and applied to two cities and their peoples, which sets forth the Divine in another light, and presents such an image of His suffering Love through the history given in the lives lived by the Christ as He made of His very Soul an Offering for Sin as should indeed show how the Father loves His children. They will believe in and accept any material event, though unable either to understand its nature or witness its phenomenon ; and they will readily follow the guidance of any school of physical Science which affirms new things concerning the phenomena beheld in the physical world, and that without even seeking to understand what the Scientists mean ; yet when spiritual and Divine meanings are vouchsafed unto them that they may know the true meaning both of the history of the Planet as a Human System, and the history of those who were sent out from the Divine Kingdom in order to try to rescue the Souls who were being evolved upon the spiritual planes of the Planet lest these should perish amid its destroyed p'anes, they not only repudiate the whole thought presented to them, but they even vainly imagine it a falsehood such as was being imposed upon the Soul when the occult writers fashioned that awful picture of the Divine Nature which may be seen showing itself throughout the history of the Jewish nation from the time when they went up out of Egypt enriched with all the treasures of Holy Wisdom which had been committed unto the keeping of faithful Souls who understood its spiritual and, even in some instances, its Divine significance, until even this day.

J. TODD FERRIER.

THE NEW INTERPRETATION.

XXXVII.

THE TRAVAIL OF THE CHRIST.

WHEN Christ went away from this world, as it was and is still supposed, and merely left one state upon its outer plane to enter into another whose nature was the opposite of His beautiful Christhood, He only left this world in the sense that He was no longer upon its outer plane as the Christ making manifest what the meaning of Christhood was for the Soul who would seek unto its Estate, and that such was the purpose of the Divine Love towards all His children ; the purpose of the Divine Love to find redemption for them by means of a Sin-offering through the laying down of the life of the Christhood ; and then the purpose of the Christ Himself to make of His life an Offering for Sin. And when He went away from the Estate of His beautiful Christhood, He did not go away from this world in the sense of leaving its life, for He knew naught of it in His Christhood Estate ; but He went down into this world, even into the lowest conditions found upon its Human Kingdom, that He might know its life through real experience as He entered into bodies furnished with all the desires and passions which are the outcome of all who make their bed in the life of matter.

When Christ went away from His beautiful Christhood and entered into a body full of every evil desire born of the life of matter, so as to know from experience what that life meant unto the Soul when it became a slave to a life of bondage wherein only passion reigned, then did His Travail truly begin. Then began He to tread "the winepress" alone. Then was He made like unto one of His Brethren ; because He took their fallen fashion that for a season He might live like them. Then indeed was the prophet's picture of the Path begun in reality when He began to take upon Himself even the iniquities of His own people that He might bear them like themselves. Then began the true realisation within Him of all that the Sin-offering meant. And then likewise was begun that awful tragedy, now written with the very life-

stream of His Soul, in which the whole burden of the recovery of this Planet's children was almost utterly defeated through the accursed betrayal of His beautiful Christhood by those occultists who wrote the Four Gospel Records which to-day are worshipped by all Christendom as the true exposition of what was so pure in its nature that to have approached even unto those who were in a state of gross impurity meant that He suffered unspeakable pain. The tragedy which was then begun as the exposition and manifestation of the Love of the Christ-Soul unto all those who had gone out from the Kingdom of the Divine to minister unto the children of this fallen world ; unto all who went away from the Kingdom of the Divine in anger when no permanent phenomena were permitted unto them from the Divine in response to their request that part of the Spiritual Heavens should be made permanent in their phenomena ; unto all the children of this poor betrayed system who went down into the grotesque and terrible forms which had been fashioned to receive them when once they were betrayed to leave The Bethlehem where they had begun their true spiritual evolution, and were led to seek for other means of learning the Divine Wisdom, has only now ended. That tragedy has filled the very Spiritual and Celestial Heavens with sorrow and woe, and made them full of profoundest grief. It has also made the whole magnetic conditions upon the Celestial Heavens such as they have never been till now, nor will ever be again. It has also so changed all the magnetic conditions upon this Planet that they are now such as they have not been for untold ages, and such as none may understand but those who once dwelt upon the Kingdom of the Divine. It has also so changed the mind of the Planet—known in occult language as the Astral Plane—until it can no more prevent the Children of Zion who were the Ancients or Christs, from rising on to The Bethlehem where they may receive spiritual illumination from the Spiritual Heavens. It has likewise so impressed the whole Astral Kingdom that even the groaning victims of the vile, and mean, and inhuman conduct of the vast multitude of the children of this distraught world who

have abused them for untold ages, at last have some hope of their redemption being accomplished, when they will be able to rise up out of their fallen forms to seek the life that will be offered them by means of the Human Kingdom.

J. TODD FERRIER.

THE DIVINE LOVE AND WISDOM.

Oh, Infinite Love ! whose ways are past finding out, whose purposes no man understandeth by searching, whose Holy Wisdom is unsathomable, whose Holy Love is beyond all compare, whose pure and beautiful ways are unknown because Thy Children were all betrayed to look at an image which was not Thee ! grant unto each one of us that we may know Thee as Thou art in Thy Purity, Thy Wisdom, and Thy Love.

Oh, Infinite Wisdom ! whose ways men have long mistaken, whose tenderness men have thought to be like their own impure and failing manifestations, whose compassion men have thought to be even like that which they have long been taught to regard as Thine, whose forgiveness and healing men have thought to be like some Earthly physician, uncertain in its giving, and unpurchasable because they were unable to approach unto Thee in the poverty of their spiritual estate and the sinful burden of their failing lives ! may Thy Children all now come to know Thee as Thou art, and as Thou hast ever been—the Heavenly Father, full of healing and love for even the most fallen by the way, and the most awful in the Path !

THE NEW INTERPRETATION.

XXXVIII.

THE TRAVAIL OF THE CHRIST.

WHO is this who appeareth from the land of Edom—the land of Soul forgetfulness—with His garments red-dyed like one who has been torn from Bozrah—the Sheepfold or Estate of Christhood? He who was once glorious in His garments and travailed before the Lord in the greatness of His strength! He was even as one whom men forsook because of the afflictions with which He was afflicted, for they thought He was one afflicted from the Lord. He was even as one whom no man regarded, and whom no man loved because of the afflictions wherewith He was afflicted. He was like unto none other man in that His affliction seemed as if it were born from within Him, so that no one could interpret its meaning. He it was of whom the prophet wrote that “by the iniquities of His people was He smitten.”

When the Travail of the Christ-Soul may be penned, then may we all understand who it was of whom all the spiritual prophets wrote and unto what their writings referred. When that Travail is beheld in the light of the spiritual teachings which may still be found amid all the false history written about the Jewish Nation, then may those who think that history true in its outward material relationships and applications come to see how that history ever spoke of the path of the Christ-soul as He made His sad Sin-offering. They may witness how the path was made when the whole of the children of this world went down into the awful forms which had been prepared for them. They may witness how that going away from The Bethlehem took place when they understand the meaning of the teaching which is implied in the story of the Children of Israel going away into the land of the Assyrian, and then down into that of Egypt. They will understand what it meant for the Christ to leave the land or state of Bozrah, and travel to the land of Edom where He lost all the beautiful garments which had been so glorious from the Glory of the Lord. They will behold

how even His Sin-offering was unknown in its nature and in the purpose for which it had to be made. They will witness the most fearful travesty of the purpose of that Offering, and how it became unto the Jewish Nation nothing but the offering up of animals to appease the Divine Love. They will witness again how the whole of the Sacred Teachings concerning the path of the Sin-offering and the burden laid upon Him who was to make that Offering, were all perverted through the Jewish priesthood taking them and making them apply simply to outward and material things and events in their own history. They may again witness how all these precious Teachings were thus lost ; how even the beautiful Spiritual Sayings still found within the terribly corrupted books of the Prophets, were all made to apply to the Jewish Nation ; how those Teachings in which the awful burden of the Sin-offering was presented, and where the unspeakable sorrow of the Christ-Soul was portrayed, were all turned to National account. They may behold shining through the perverted writings the picture of the Christ-Soul as He trod "the winepress" of this world. They may behold how He sorrowed even before the days when in the greatness of His strength He travailed before the Lord. They may see Him bearing the burden of all His own people long before the time when He made the Love of the Father manifest unto all those who were able to receive it in the days of His beautiful Christhood. They may witness how He even anticipated, and sorrowed in the doing of it, the days when He must needs make of His Soul an Offering for Sin. They may behold Him even then fearing the awful results unto Himself of His going away from the Divine shelter. They may even hear Him making supplication unto the Father that He might not be utterly lost when He made His bed amid the fearful states where no light would be present to guide Him to the right path. They may hear Him even then praying like one who was already within the darkness, that it might not overwhelm Him.

J. TODD FERRIER.

THE NEW INTERPRETATION.

XXXIX.

THE TRAVAIL OF THE CHRIST.

WHEN the Christ left this world to enter upon His High Priesthood on behalf of man, He was then made even like sinful man in that He took upon Himself his fallen nature. He went away only in the sense that He was no longer the Christ living a beautiful Christhood before those who were able to behold and receive it in its spiritual meanings for the Soul. He only went away from that beautiful Estate in order that He might perform the ministry of the High Priest, and offer up "the oblation" within the Sanctuary. When He took that step He was no more the Christ; but He was made like unto His Brethren. For then He took upon Himself the very fallen form in which all those were who had gone out from the Kingdom of the Father, and in that form full of the like passions did He perform His office of Priesthood. For the true office of High Priesthood was representative, and bore with it the full burden and sorrow of those who desired to seek unto the Divine life. It was an office whose nature never was truly understood, because the occult writers who wrote out the elaborate and material ritual of the Jewish priesthood presented it in a form to suit themselves and the purposes for which they existed as a priesthood amongst the Jews. These occult writers destroyed the true representative character of the office of the High Priest, and made of it only an office in which the High Priest acted for the people, rather than on their behalf.

When the Christ went away to begin His sorrowful High Priesthood by entering into one of those bodies whose entire nature was evil, He went away to perform that office known as "The Ransomer." He went away that He might perform the office of the Ransomer on behalf of those who were in bondage to such evil as He had taken upon Himself by living amongst them like one of themselves, entering into their various states of

experience so that He might know them by experiencing them, and that He might be able to understand what it meant to be in such states of evil, and how hard it was to rise up out of these states where He was known to have been down in them, and attain unto the state of Human Christhood, that, by thus presenting unto them such new life born of pure desire and aspiration unto the Divine, He might also ransom back all those who had once been on the Kingdom of the Divine. For only by presenting unto them such new life in His own life would He be able to redeem or influence others to leave their evil lives and seek unto the Divine. Only in this way would He be able to show unto all who were in these states of evil how possible it was to rise up out of them and attain unto a new spiritual life. For in this way did He make of His very Soul an Offering for Sin in that He had to endure all that the Soul endured in that state—shame for its sin, and sorrow for it. But His sorrow was not like the sorrow of those who had gone down into that state, because He sorrowed like one who loved only the Divine. He knew no sin in His Soul, nor in His heart, but only within the body and mind of the brain where evil makes its dwelling. He knew not the fearful desires where the mind of the Soul also is drawn down to love evil; for His whole being always revolted against His own human sinful lives, when once the Soul had awakened out of the spiritual stupor thrown over Him from the Astral Kingdom.

When the Christ made of His Soul an Offering for Sin, He presented Himself to the Astral Kingdom that it might expend upon Him all the evil images which crowded its plane, whose existence there wrought terrible havoc upon the mind by impressing it with its own desires and also even forcing the mind of the brain to respond. He offered His own life in every incarnation like a victim to be afflicted from that Kingdom, so that the graven images which the terrible saurian forms made, and the still more fearful minds which they left upon that

Kingdom when they were driven there in the ages when the Planet had to make even its polarity such that it destroyed everything moving upon the outer plane except those few forms whose dwelling was in the great seas, might expend themselves upon Him. The Astral Kingdom was at that time so full of these terrible images that there was no possible hope entertained even upon the Spiritual Heavens of reaching the Souls of the Children who had been betrayed from The Bethlehem into the minds of these forms through the very ones whom they were seeking to rescue. And the images were so evil in their nature that they turned the whole of the Astral Kingdom or Mind of the Planet, into one vast abyss where every kind of evil was wrought by means of those who had been betrayed to enter the Saurian minds before the Planet was under the necessity of changing her polarity. They were so evil that they almost wrought upon the Souls of those who had been on the Kingdom of the Divine, the same evil that they wrought upon the children of the Planet. So awful were they in their nature that, but for the succour vouchsafed to the Planet (when it was said to have paused in its revolution at one of its Equinoxes) from the Kingdom of the Divine, they would have absolutely destroyed the Mind of the Planet until it likewise would have become a dead world; and then all those Souls who went out from the Kingdom of the Divine would have perished. Indeed so great was their power for evil that they were the instruments by which the whole of the Planet became bereft of spiritual sustenance, so that it could not any longer sustain any spiritual being upon its planes, because they absorbed and destroyed all its spiritual magnetism. Yea so great was their power for evil that the whole of the Planets in the system of Sol were influenced towards the like states. So evil were they in their power that they entirely ruined the beautiful Luna who was the accompaniment unto the system of Jerusalem, whose office it was to wait upon her larger companion and minister unto her at times when Jerusalem was performing the evolution of her beautiful

planes, so as to aid her to do her work of generation, by drawing away all the spiritual magnetism of her own outer planes, and the beautiful spiritual forces which she sent from her Mind, until she was bereft of all spiritual magnetism so that her planes were also turned into the like state as those of the Earth, and her Mind entirely destroyed. To-day poor Luna is just what she was made by the awful state of the Mind of this world when the fearful images and minds turned the Astral Kingdom into an Abyss.

J. TODD FERRIER

UNTO HIM WHO FINDETH.

The Path of the Lord is ever true and sure unto Him who finds it and keeps it.

The Path of the Lord is ever true and sure unto him who desires that the Divine Purity should shine forth upon its ways.

The Path of the Lord is ever true and sure unto him who knows only the desire to be even as the Divine in His Purity and His Love.

The Path of the Lord is ever true and sure unto him who seeks only that his life may be like unto the life of the Divine.

The Path of the Lord is ever true and sure unto him who loves that Path, and whose whole seeking is ever unto it.

The Path of the Lord is ever true and sure unto him in whom the love of Souls dwells, and whose love takes him down into paths where his love may find manifestation unto all who require succour such as he has to show unto them, and which proceedeth from the Divine.

THE NEW INTERPRETATION.

XL.

THE TRAVAIL OF THE CHRIST.

WHEN the Christ went away from this world to take up the burden of the Sin-offering by entering into human estates as low as those unto which the children of this world had fallen, and to perform His High Priesthood upon the Astral Kingdom through these bodies, that He might become the Redeemer of the Children of Jacob, and also of the House of Israel, by entering into all the low states into which they had sunk, and, through bearing the burden of these states with them, thus to know what it was that prevented them from seeking unto the Divine so as to find the true path to purity, goodness and love, and thus to realise within the mind something of the love wherewith the Soul had been loved from the Divine, then began He to tread the dark and dreary path of the Sin-offering. He then took up a burden whose load He Himself would often fain have put down again, so heavy was it to bear.

When the Christ went away to begin His High Priesthood so that no longer was He the Christ living His beautiful Christhood through which to interpret unto all who were able to receive it, the beautiful purity intended by the Heavenly Father to be made manifest in the lives and service of all His children, and found what it meant to bear the reproach of Jacob and the evil of the House of Ephraim, together with the awful burden of the sins induced in His various bodies through the fearful images upon the magnetic plane of the Planet—the Mind of the Planet spoken of in occult language as the Astral Kingdom, though the Astral Kingdom only fills a portion of the magnetic plane—then did He give vent to His anguish in prayer unto the Divine Love that, were it possible to redeem the Children by some other means, how gladly would He lay down the burden since its nature was too terrible for Him to bear. It was in the first of His incarnations that He was so over-

whelmed with the shame that His very being languished and anguished and sorrowed until He even in a moment of unutterable despair thought that the Divine Love had forsaken Him and left Him to perish amid the fires of Gehenna where he had had to make His bed, so that in such a moment he reproached the Loving Father that He had permitted Him to be so fearfully afflicted.

When the Christ went away from the Estate in which He was making manifest that Christhood through the human form which the Heavenly Father desired of all His Children, and took up the awful burden and terrible path with its unspeakable ordeal of shame, sorrow and anguish, He was not lost as the Christ except as a presence making Christhood manifest unto the sons of Jacob and the House of Israel that they might again behold the Divine purpose and seek to realise it, because *He in His own being never was changed*. His Soul was indeed made an Offering for Sin, an Offering unto the whole evil Astral Kingdom with its vile images that these latter might expend themselves upon Him in His various human lives as He trod the Path along the fearful wilderness making an Highway across it for the return into their spiritual heritage of the whole House of Israel and the House of Joseph—the Children of Zion with those of the House or Order of the Cross. His Soul was made an Offering unto the whole of the evil images whose presence in the lower kingdom of the magnetic plane of the Planet made any approach from the Kingdom of the Divine towards those Souls who were reaching unto the Estate of Christhood well nigh impossible. His Soul was made an Offering unto those awful evil images that upon Him, in the various bodies into which He entered, they might expend all their magnetism, their power for evil, and the darkness which they threw over the Soul when it attempted to rise up out of the Astral Kingdom unto The Bethlehem. His Soul was made not only an Offering for these images that they might be expended as they buffeted Him in

His various lives, but it was likewise offered unto the whole of the Kingdoms of the Planet, as these may now be found to manifest themselves. His Soul was offered unto the graven images fashioned by the first terrible Saurians when they were overwhelmed and drowned through the Planet changing its polarity; unto the awful images fashioned by the whole human race when they were dwelling upon the magnetic plane after the overwhelming of the Saurians; the unspeakable and shameful images wrought upon the magnetic plane when the human race descended into the low animal forms which had been generated as the outcome of the visit to this Planet of some of those evil minds who followed poor Abaddon when He went out from the Divine Presence; the terrible images wrought and re-wrought upon that plane by the human race when every one of the First Order went down into the awful apes which were generated by the same evil minds; the unspeakable images which the human race of the Second Order wrought and re-wrought many times over upon the magnetic plane when they went down into the fearful and awful forms which had been fashioned as the outcome of the two-fold descent of the First Order and the Second—forms which in the doctrine of material evolution, Science has no place for.

J. TODD FERRIER.

THE RETURN FROM THE WILDERNESS.

When the Lord shall bring again His people out of the wilderness, then will we be even as those who have long slept, but who have awakened on the morning of a new day to rejoice before Him.

When the Lord shall bring again His people out of the wilderness wherein no Hidden Manna nor pure Streams of Life were ever found ; then will we be even as those who have long fasted because of the poverty of the land, but who have found at last the true Corn and Wine of the Soul.

When the Lord shall bring again His people out of the wilderness where they have famished for untold ages, because no true fruits would grow nor pure waters flow with which to nourish their Souls ; then will we be even as those who, having suffered long from want, have awakened to behold a Table spread for us, whereon may be found every precious Spiritual and Divine Thing

When the Lord shall bring again His people out of the wilderness where they have been even as wanderers in a strange and weary land ; then will we be even as those who have awakened from a long and troubled sleep full of every kind of evil image, to find that we are in a new home full of every kind of pure and beautiful thing.

When the Lord shall bring again His people out of the wilderness where they have been languishing for untold ages amid the awful conditions which there have prevailed, and the direful states into which the life of the wilderness threw them down ; then will we be even " The Ransomed of the Lord " who went down into the wilderness to seek out a home and found only a grave, but are now on the Highway to the Ancient City of the Lord.

THE NEW INTERPRETATION.

XLI.

THE TRAVAIL OF THE CHRIST.

THE way which the Christ-Soul took when He left this world was one whose path took Him away from the Divine, and not into that pure and holy Presence whom He loved. It took Him away from the Estate of His Christhood into that where the Love of the Divine was unknown. It took Him down into the same states as those dwelt who knew not the Divine Love, nor had any faint desire to know Him. It took Him down into all the states whose nature was born out of the terrible sinfulness of the children of this Earth. It took Him down even until He was Himself as one of them; because He passed into all the hell-states amid which they lived their lives of grossness and awful abominations. For only thus was He able to know the full meaning of the terrible nature of the life which they lived and the ways in which they delighted. Only thus was He able to know how to reach unto all those who were in these various states, and at last be able to give unto them such a power as would enable them to rise up out of them.

When the Christ began the awful Path whose leading would take Him even unto the uttermost ends of the Earth—or those parts where the human race had gone—and found what an awful Path it was to tread even for one who had the Love and Light and Life of the Divine, what fearful darkness overtook Him even when He had scarcely begun its terrible journey, He uttered a most dreadful cry of anguish that He should ever have been led to undertake a load so terrible to bear. He spoke words even of reproach against Him whom He had loved with all His being, that He should have so forsaken Him as to leave Him in that state. He was so overwhelmed by the awful sinfulness that He had to take upon Himself, that He almost lost all His once beautiful trust in the Love which had nourished Him upon the Heavens. He was so fearfully afflicted by all that He suffered during

His journey along the Path, that when He reached that life in which the Regeneration was to be accomplished, He was beyond the border where all go who are lost unto the Divine. He was so fearfully afflicted by the iniquities even of those who were spoken of as His own people, that He found Himself almost unable to once more rise up into the full Estate of the Human Christhood and make it manifest unto them.

When He entered first upon His awful journey along the Path of the Sin-offering, He made for Himself no reputation by announcing to all the world what great work He was about to undertake. As He lived His various lives full of terrible affliction and sorrow and anguish, He made of Himself no name such as men and women seek amid the ways of this world, nor any such success before the world as the minds of men and women seek. And when he reached the life of the Regeneration He was even as the poorest of Earth's children, having none of the many advantages which fall unto even the lot of the poor, neither gifts nor powers of grace by which He might draw around Him the multitude to make for Himself a name. And so broken was He in that life that He almost lost all His once great and beautiful love for the work of the Divine Love upon which He had entered with such strength (though also with unspeakable fearfulness) when He took up the burden of the Redemption of His people, and that of this world. For though He appeared like unto one of the children of this world in His fashion, and the reproach with which He was burdened through their own awful state, and the fearful anguish and agony which were His daily accompaniments as He was working over again the Path of the Sin-offering in order that through its unravelling there might flow healing unto the Sons of Jacob and the whole House of Israel ; yet was He not like unto them in the path which He had to seek as He unravelled the strange mysterious lives into which He had been plunged by the burden of the Sin-offering. The burden was so great

that often did He feel that He would not be able to bear it until the Regeneration was indeed accomplished. Such was the Path of the Sin-offering unto Him that He became full of apprehension in the life of the Regeneration lest He should be once more thrown down so as not to be able evermore to rise. He was so fearfully afflicted that all His once beautiful trust was almost broken in the reality of the Divine Love towards Him. So terrible were the afflictions with which He was afflicted, that, when He had passed once more over the awful paths along which He had had to travel in the accomplishment of the opening up of an Highway for the Soul upon the wilderness or the Astral Kingdom, He almost gave up the task of seeking to see into the holy and sacred meaning of the terrible work He had once undertaken upon this fallen world. Yea, so unspeakable were the anguish and agony, the sorrow and pain and grief, that He at last was fain to attribute them to the work of the powers of evil upon Him, and to the loss of all His own spiritual power to rise into the sublime and beautiful state where He might have found true succour in the day of His sorrow, and healing in the hour of His unspeakable and terrible and unseen anguish.

The Path of the Sin-offering was one of unspeakable anguish, sorrow and pain from the opening of the gates into the lives amid the awful states found within the City that once was Holy—the City of Jerusalem—until these gates had been all entered and conquered, and each one turned into one true pearl, pure and most precious.

J. TODD FERRIER.

EDITORIAL NOTES.

WHO MAY
ALONE UNDER-
STAND THE
SIN-OFFERING.

The Path of the Sin-offering was one whose full nature only such as have trod it since the age when they left the Spiritual Heavens until they reached even unto Gomorrah and the ways of Sodom, and then were able to find refuge upon the magnetic plane of the Planet where they were for untold ages, may follow with the Understanding. Because it is not likely to be understood by any who have not such a history written within the mind of the Soul. And "only that which the Soul knoweth of old may be interpreted unto it"; because only the history which is written by the Soul itself may be understood by it. The Soul may only know that which it hath experience of.

But the Soul may likewise fail to understand the very history which it has written. It may misinterpret that history in all its relationships, through not seeking to rise into the Ancient Estate which was its inheritance prior to its descent into the awful conditions amid which it found itself upon the planes of this world. Through its long absence from the Ancient Estate, and its long and weary life in matter, it may have almost lost the power to think towards the Ancient Estate so as once more to rise up out of the material bondage within which it makes its dwelling. Through the fearful path it has trod since it descended from The Bethlehem and found itself within a bondage the most awful, the most unspeakable, the most cruel, and the most degrading unto every spiritual feeling and desire that all its own beautiful faith in the Divine Love was so terribly tried because it was unable to understand even how its own betrayal took place, it may be that the Soul is now unable to perceive what the inner meaning of the Sin-offering must be. Through its long absence from the Spiritual Heavens it may even have lost all power to rise on to The Bethlehem or state of the Human Christhood. It may not be able to perceive even the true path by which that state alone may be reached.

* * *

THE PATH
OF THE
SIN-OFFERING.

The Path which Christ took in His sad Sin-offering, was the very path followed by the Souls of all who went out from the Kingdom of the Divine. It began where theirs began; and it ended where they found themselves when they at last succeeded in

reaching the Human Kingdom when they not only reached up unto the true human form, but were able to likewise reach that Estate when the form became obedient and responsive to them. It began in a human form whose nature was even as the loathsome Saurians ; and it passed through forms representing every degree of the path along which the Children from the Divine Kingdom passed, until, in the last human form, the Christ only had to go down into the awful state in which the children of this Earth were dwelling when they ran down the steep hill into the Saurian swine—or the later Saurians whose dwelling was amid the rocks and caves when poor Jerusalem was once more under water through the destruction of her atmosphere (or upper Firmament) by means of the action of her own children. It took up the burden just where the Children of the Kingdom began their terrible history ; and it passed through untold anguish for untold ages, and made that burden His own as He trod the same path, bearing with Him the burden of all His people like the Divine Soul that He was, until, having borne the burden of the whole house of Israel, He also took up that of the whole House of Judah. The Path of His Sin-offering began where the Christs who fell from the Divine Kingdom began their terrible and unspeakable history of sorrow and anguish ; and it ended where those who were lost amid the pestilential fires of the valley of Gehenna which environed Jerusalem, made their dwelling. It began where the Christs lost every attribute which they inherited upon the Kingdom of the Divine ; and it ended where the lost Souls who went away into the swine, made their home. It began where the Children of Zion lost all their once precious memories through finding themselves within the awful forms of the first Saurians ; and it ended where the lost Children of Judah found themselves as the result of the fearful path which they sought out and followed when they went away into the swine. It began where the Christs lost every spiritual memory which they had when they were dwellers upon the planes of the lower Spiritual Heavens ; and it ended where the children of Judah who would not be entreated of to turn unto the path whose leading was the true Human Kingdom, but who pursued the pathway which took them away from the path to the true Human Kingdom until they found themselves within the monsters of iniquity who wrote the terrible history upon the magnetic plane which resulted in the fearful and unspeak-

able and inconceivable catastrophe to the entire Planet, and unto all those who were dwelling upon the magnetic plane.

* * *

THE
SIN-OFFERING
BLOTTING OUT
THE
HAND-WRITING.

The Path of the Sin-offering began where the Christs began the awful history whose unfoldment we have been giving; and it ended where the lost children of this world wrote that history which has been the terrible hindrance to the return of the whole of the Christs unto their once Ancient Estate. It began where the downward path of the Christs first began when they took unto themselves minds of gross matter which led them at last to be likewise persuaded to enter into the Saurians into which the children of this world had gone, as by doing so they would be better able to accomplish their purpose; and it ended where the whole of the children of the Second Order of this world took up their abode. It began where "the holy ones" of the Lord made their great mistake in leaving The Bethlehem whence they were able to rise on to the lower Spiritual Heavens from time to time so that they might be refreshed from the Presence of the Lord; and it ended where the lost Souls who were of the Second Order of generation and the First upon the lower Human Kingdom, made their unspeakable mistake when they would not be advised not to enter into the forms which were so much like the human that from without the difference was not discernable to the First or Second Orders, and found themselves no more human Souls but the mere minds and playthings of the terrible evil things which had been generated upon the Human Kingdom. It thus began where His own dearest ones upon the Divine Kingdom, began; and it ended where poor Abaddon had made his kingdom. It began where poor Abaddon also began when he went out from the Divine Presence in anger, and it ended where he also found himself at last in the awful abyss where are found all those who love and do evil, who are born of bloods, of the will of man, and of the desires of the flesh. It began where those who loved purity and goodness and everything of spiritual beauty, went down into the terrible Saurians which were nothing but forms full of evil; and it ended just where those dwell who have no regard whatever for those things whose pure and spiritual nature lift the Soul up on to the Kingdom even of the Divine.



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THE WAY UNTO ZION.

The way unto Zion, O Lord, is Thy way ; but the way unto Babylon is the way of the oppressor.

O Lord ! in whom our life is, and from whom we derive all sustenance ; grant unto us that we may again reach unto Zion through the New and Living Way which Thou hast, in Thine Infinite Love, opened up for us.

The way unto the Kingdom of Thy Love is the Highway unto Zion whither go up the Tribes of the Lord.

O Lord ! ever Blessed in Thy Judgments and compassionate in all Thy Ways ; grant unto us that we may be of the number of those who ascend the Hill of the Lord to worship within the Sanctuary before Thee.

The way of the Lord unto Zion is one whose path is rugged but pure, whose life is good though hard to find, and whose ending is the Crown of Life.

O Lord, whose Love never wearies in its seeking for all Thy Children ; grant unto us that we both find and keep that way.

AWAKE! AWAKE! O ZION!

THE day has now come when all those who went out from the Kingdom of the Divine Love to perform their ministry unto the Souls of the Children of this world who had been generated upon the spiritual planes of Jerusalem, and who had been bereft of their sustenance through the Planet moving away from the Kingdom of the Divine (or the unknown plane of that Kingdom spoken of as the Ecliptic), should again enter into the full heritage of which they were likewise bereft when the children of Jerusalem drew them down after them into the evil minds which had been generated upon the outer planes, and then into the awful evil things known to Science as the first Saurians. For unless they now enter into that heritage so as to know once more the Divine Love, and the service of that Love, and the ever-increasing light which breaks within the Soul as that Love becomes more and more realised as the very nourishment and life of the Soul, and the ever growing desire after the realisation and manifestation of the Ancient Estate even whilst functioning through the limitations of the body, and the holy purposes born from the indwelling of the Divine Love within the sacred precincts of the Sanctuary where the Divine Presence is made manifest, then truly will they find it difficult to rise again up on to The Bethlehem whilst the present age lasts. Because, though the Highway unto the Ancient Estate and the Holy City of the Lord, has been opened up by means of the path of the terrible and sad and most unspeakably sorrowful Sin-offering, yet that Highway must be found now by the Soul; and it must be pursued by it so as to prevent the whole of the work of that most tragic path from becoming abortive. For though the whole of the pathway was fraught with dangers and sorrows and sufferings unnameable; and though it has been fully accomplished so that every one of the horrible graven evil images wrought on the mind of the Planet by means of the terrible Saurians, have been destroyed; and though every state has been entered into and overcome by the Christ-Soul

as He trod the path so as to make it manifest that the various evil states which separate the Soul from God may be indeed overcome, and that the Soul may now find the way open unto it by which it may reach the Estate of true Human Christhood, and even that of Spiritual Christhood; and though the whole path has been re-opened unto Him who trod its terrible ways, even until His very being has shrunk from beholding its terrors and its awful depths of shame, even as He did as The Christ when The Gethsemane was given unto Him: and even as did those who have been permitted to follow such of that path as might be opened unto them; and though that path has been marked by the foot-treads of one in perpetual sorrow, pain and woe, until the very life-stream of His Soul flowed out in anguish unto the Father; yet may not even the Children of Zion reap the result of all the long ages of that unspeakable Travail in Soul, unless they will now awaken from the spiritual stupor which lies upon them, and arise out of their bondage to material things, and find again The Bethlehem, or House of Sacrifice.

J. TODD FERRIER.

Awake! Awake! O Zion! Put on thy beautiful garments of Righteousness once more. Shake from thy feet the very dust of the oppressor. Sit no more in the seat of his way. Walk no more in the path of his judgments. Arise! Arise! that the evil brought upon thee through service unto him may now be undone. For the day of thy Redemption is come when the Lord shall send unto thee a deliverer who will break the bands and chains of oppression which the enemy bound thee with in the day when he took thee captive into Babylon.

ARISE! O ZION!

THE day has also come when the whole of the House of Israel, or the Children of the Cross, must become once more the true teachers and helpers of the children of Judah and Jerusalem. The House of Joseph must again be restored—the House of pure spiritual service unto the Divine Love. The House of Joseph went down unto Egypt when the betrayer took away the children of both Judah and Benjamin. They went down into Egypt, not to buy corn and wine to nourish a nature which they did not then possess, nor to flee from any impoverished land; but they went down to seek out the children of Judah who had been betrayed into going down into the land known upon The Bethlehem as Egypt, where they were all nearly destroyed because of the awful spiritual famine in that land. The House of Joseph went down into that land to find them, that they might bring them back even unto the land of Bethel where were to be found plenty of both spiritual nourishment for the Soul, and pure and holy Wisdom for the mind.

The day has thus come when all the House of Joseph must again return into that land whence they set out when they went away into the land where the famine raged, and where they were all betrayed into the belief that the famine would pass away soon, and that the new life which they were betrayed into would indeed enable them to discover where the children of Judah had gone, and also enable them to find them. They must arise out of the awful bondage into which they went down when they passed from Bethel into Egypt. They must all arise out from the conditions amid which they find themselves to-day as the outcome of their long stay in Egypt under the terrible rule of the Pharoahs—the minds of the children of this world who not only betrayed them into going down into the land known on The Bethlehem as Goshen, but who also betrayed them into going away into the awful forms known to Science as the first Saurians. They must arise out of all the material

bondage in which they find themselves, that they may be free to rise on to The Bethlehem, or House of Spiritual Sacrifice, where they may once more arrive at the Estate of a true Human Christhood, and even seek unto the Estate of a true Spiritual Christhood in which they themselves will not only be able to behold with open eyes the Glory of the Lord, but also become unto the children of Judah, their true helpers and saviours. They must arise from the dust of their humiliation in which they have mourned in the days when the hand of the oppressor has been heavy upon them, and the darkness upon their path has been too great for them to see how to walk, and the impoverishment of their whole being has been so great as to enfeeble them in all their love for the ways of the Divine, and the long banishment from the Vision of the Divine Love and Wisdom known by them in days of old when Rahab was not even known in the land when they were dwellers within the Sanctuary of Zion, has been so awful in its effects upon them as to blot out even the reflex of that Vision within their mind. They must arise out of the dust of all the humiliation which the life of matter has imposed upon their mind, that they may again arrive at the House of Bethel and make their true heart sacrifices unto the Lord, and enter into the Sanctuary where the Holy Presence abides, that once more they may behold with open eyes that Vision, to behold which is verily to know the Lord. They must arise and return unto Zion through treading the path now made plain unto them, and known as the Highway unto the City of Zion, and also as the Estate of the Christhood. They must arise and put on their once beautiful garments of that Estate, though now they be sorely stained through their long and arduous journey from the land where the darkness reigned—the Goshen of their early bondage. They must arise from their humiliation until they shake even the very dust from off their feet, that they may no more sit and mourn in the bonds of material captivity, so that they may be quite free to leave the outer planes of the Planet even whilst functioning in the purified

material form, that they may be uplifted on to the lower Spiritual Heavens where they may each learn of the Divine Love and Divine Wisdom.

J. TODD FERRIER.

THE SERVANTS' PRAYER.

O Ever Blessed Love ! Thou hast been long unknown upon this world in Thy true Nature and Purposes towards all Thy Children ! Thou hast been as One estranged from all Thy Children through their awful fall from The Bethlehem into the darkness ! For many have spoken of Thee and Thy Love as if Thou wert less than the least of Thy Children in the manifestation of that Love, and the finding of them again by the New and Living Way. Thou hast never been known in the City of Jerusalem since her Lamp went out ; nor by the Children of Israel, since those days when they bore " The Sign of the Cross." Thou hast not been known in Israel, nor yet in Zion, since the Children went down into Babylon, and their Sacred House was nearly destroyed. Thou hast not been known amongst all the Tribes of Judah since Judah went away from her Ancient House to find her beautiful garments polluted with the awful mire in the pit into which she was let down.

We Thy Servants beseech Thee in this the day of our tribulation upon the Highway to Zion, to sustain us by Thy great pure Love ; enfolding us in that Love as those who are guarded from Thy Kingdom, and nourished on its Life-stream as those who are being purified, and who are washing their robes in the very Life-stream of the Divine. For we would know Thee in Thy Purity, even as in Thy Tenderness.

Amen and Amen.

HIS REPROACH AND HIS LOVE.

THE day has likewise arrived when the full burden of the Path of the Sin-offering must be taken up by those for whom it was made. That path was one of reproach from beginning to end ; and it was a path full of reproach because of the lives which had to be lived. And it was a path full of that reproach because He who was living these various lives was never like other men and women in His ways. The reproach which men and women heaped upon Him was born in them from their own awful sinfulness whose burden He Himself was sharing in His Sin-offering. The reproach with which even those reproached Him who should have known Him, was born in them from the awful darkness which had overtaken them when they went away into Egypt to seek out the children of Judah who had gone down into its terrible graves, so that they knew Him not as He trod out the grapes of sorrow in the Winepress of the world. The reproach with which so many reproached Him was verily the cause of so much of His anguish. The reproach which they put upon Him in all His lives was verily that reproach with which they at last came to regard the one who had given up the glory of the Kingdom of the Father that He might become even as the very least of the Father's children, when they made of His beautiful love expressed in the Path of the Sin-offering, nothing but the mere outward manifestation of human folly. For the reproach which they at last heaped upon Him, and which He Himself was ignorant of, was the reproach with which they regarded all who had gone down into the pit where evil made its lair.

Because they knew not the day of their visitation when He made His dwelling amongst them as one of themselves, and, whilst so dwelling with them, bore their reproach with them, they turned Him away like one who might not be endured because of the strangeness of His ways and the path along which He always moved. Because they knew not the hour when the Son of Man came unto

them in the garb of a man that He might be a sharer of all their sorrow and their woe, they made of Him only the bearer of their burden, without giving unto Him all the love for which He ever longed. They put upon Him through His love for them and His oneness with them, the full burden of their own reproach; and then they made that reproach unspeakably greater when they turned Him away as one unworthy of their love and communion because of the way which His life took as He trod the Path of the Sin-offering,

The day has fully arrived in the which all those for whom that sad Sin-offering was made, should awaken to behold the awful Path trod for them, and to see in it only the manifestation of an unspeakable love. They should behold him "laying down His life" as He trod that terrible way through the valleys of Gehinnom and Gehenna. They should behold how He loved even unto the loss of all His Christhood Attributes, as He emptied Himself of all His Divine and Celestial and even Spiritual powers. They should behold how He loved as He went away from the Presence in which He had been a dweller for unnameable ages, in order to descend into the two awful Valleys of Gehinnom and Gehenna—the one where the outermost darkness ever reigned, and the other where the pestilential fires of human passion ever burned. They should behold how He loved when He took up even the burden of those who had become dwellers within the darkness of Gehinnom and the awful fires of Gehenna. They should behold how He loved when He passed even through the land of the Samaritans where abode also those who were Canaanites, that He might know "the horror which flieth by day," and which is at eventide the awful pestilence. They should behold how He loved when He became The Great Magdalene; when He not only entered into states where that life was lived which men and women have come to associate with the term, but where the awful spiritual poverty, and still more awful suffering and sorrow of that state when known

within the Soul itself, fell to His lot, until He was so grievously afflicted by all that He suffered that He at last came to regard Himself "as one whom the Lord had forsaken." They should behold His love as He went down even unto the land of the Gadarenes where abode all those who had run down the steep hill from The Bethlehem into the deep where the awful swine had made their dwelling. They should behold how He loved as they witness Him passing away from His beautiful Christhood, to take up the burden of those who had gone down into the Dead Sea. They should behold how He loved when He went away into the land beyond Jordan, that He might know even their burden and their shame, and perhaps find those who had gone down into that "far country" where the Sheep of the Fold become altogether lost. They may then behold how He loved when He took unto Himself the very nature of all who had gone away from the Kingdom of the Divine Love in anger because they were not permitted to govern the lower Spiritual Heavens as they desired, so that He might become in His nature for a season even as they were, that He might understand their nature and so try to redeem them. They may thus behold how He loved when He went away from everything that He had loved upon the Divine Kingdom, to function through forms whose very nature filled Him with horror, and made of His life a burden of perpetual suffering, sorrow, and anguish.

J. TODD FERRIER.

WITHIN THE SANCTUARY.

O Most Blessed and ever Glorious One ! Whose Holiness no man may behold and live upon this world the life sought by those whose delight is in its ways ;—grant unto all Thy little ones the power to leave the life which the world gives, that they may attain unto the Vision within the Sanctuary, where Thy Presence abides.

O Most Blessed and ever Glorious One ! Whose Life no man knoweth because He hath never seen Thee, and who hath imagined vainly concerning Thy great and glorious Nature and Thy beautiful Love and Compassion, Thy Judgments and Thy Righteousness, Thy tender Thoughts and Thy healing Ways ;—grant unto all Thy little ones who seek to know Thee truly, the inward light of Thy Holy Spirit, that within the Sanctuary their Lamp may be kindled from Thee.

O Most Blessed and ever Glorious One ! Whose beautiful Love men have misunderstood and misinterpreted ; whose wonderful Compassion men have imagined to be like the strange thing which they know by that name ; whose boundless Pity they have vainly dreamt to be such as they themselves make manifest unto one another, and to all those lower races of Jerusalem over whom they have ever sought the dominion ; whose awful Purity man has not known, nor the life unto which Thou hast, all through the ages, been calling Thy Children ;—grant unto all Thy little ones that they may indeed arrive at the knowledge of Thy Purity, Thy Pity, Thy Compassion, and Thy Love.

Amen and Amen.

THE NEW INTERPRETATION.

XLII.

THE HOUSE OF JOSEPH.

THE House of Joseph must now be gathered together. The House of Joseph was the House of the Cross. The House of the Cross was the band of Christs who ministered before the Lord. They were the Cross-bearers—the Celestial Souls who had reached unto an estate upon the Celestial Heavens when they were able to lay aside all their Celestial attributes and descend through the Celestial and Spiritual Heavens, teaching as they went those who had not risen on to the higher Spiritual Heavens, how to do so ; and going down even unto Bethel—the House of Sacrifice in which all the children from the various planetary systems were taught concerning the Divine Wisdom.

When the House of Joseph went away from ministering before the Lord upon the Celestial Heavens where they were the Interpreters unto the Angelic World of the Divine Love, they went away from the Estate of Celestial Christhood, and became again like the Estate now known as Human Christhood, except for the human physical form, which was not then known. They went away from a service unto the Divine in which all Celestial Knowledge was their possession, and the Divine Love as the holiest and purest of visions was ever theirs, to take up a service where the Divine Love was not even known, and where all those attributes which made them the possession of Celestial Wisdom had to be laid aside, so that they were almost as those who had never been even up on the Celestial Heavens. They had to pass gradually down through the Celestial and Higher Spiritual Heavens divesting themselves as they went from state to state of the Angelic life upon the various spheres. They had to go down age by age upon the Spiritual Heavens so as to be able to interpret the Divine Wisdom upon those Heavens unto all who desired to rise into the higher spheres. They had to take many ages in the path from

the Celestial Heavens to Bethel. They were not able to descend from a state of Celestial Christhood to that of Human Christhood all at once, and so had to take the longer path to enable them at last to reach unto Bethel where they were to form a new House known upon the Celestial Heavens as that of the House of Jacob. They were to lay the foundations of that new House through aiding the Planet's children in their evolution towards the Estate spoken of. They were to be the upbuilders of the lower Heavens of Jerusalem by means of the House of Jacob. They were to build up Jerusalem even until it also became a Celestial Habitation. They were to environ the Holy City with "bulwarks of righteousness"—spheres of holy service unto the Lord.

When the House of Joseph went away from serving before the Lord upon the Celestial Heavens in order to undertake so great and so blessed a work for this world, and as they were descending through the Celestial Heavens to reach the Heavens of the outer spheres where the Human races were generated, they little dreamt what awaited them at the entrance to the House of Judah. When they went out from the Celestial Heavens full of gladness that so blessed a work had been given into their keeping, they fully expected to again return burdened with the fruits of their long service. They hoped to bring with them also many from the House of Judah, as the outcome of their labours within the City of Jerusalem. They hoped to build up, not only the House of Jacob, but likewise that of Joseph. They hoped to build up the new House of Jacob so as to make it the way unto the House of the Cross. They meant to make of the environs of Jerusalem a Sacred Place, and of the House of Jacob a very Well of Refreshing from the Wisdom of the Divine. They meant to make of the environs of Jerusalem, what the environs of the Holy City of Zion were upon the Celestial Heavens; and of the House of Jacob, such a Communion as was the House of Joseph. They meant to make of Jerusalem such a City

as Zion was ; and of the House of Jacob, another House of the Cross. They meant to make for Zion a new partner, and for the House of Joseph new friends and companions.

When the House of the Cross went away, they went rejoicing. They went away full of that "laughter" known only to those who have dwelt upon the Celestial Heavens. They sang their "Songs of Zion" full of that noble gladness known only unto all who have been as they were. They sang the Praises heard only in Zion—Praises so pure and holy that naught upon this world is like unto them.

J. TODD FERRIER.

THE SONGS OF ZION.

The Songs of Zion may once more be sung. The Songs, whose language no man knoweth, may again be heard within the Sanctuary where the Presence of the Divine evermore abideth. Those Songs were once the joy of the little ones when as yet no false move had been made so that they went away into Babylon where they both languished and mourned because there were no such Songs sung there.

The Songs of Zion may soon be again heard within the Temple of the Lord, since He Himself has become both Sun and Shield unto all His children whose delight it is to seek Him there.

The Songs of Zion were nearly destroyed when the little ones from the Kingdom of the Father went down into the fearful darkness where the oppressor asked them to sing their Songs of Zion after he had laden them with intolerable burdens, and made heavy their Souls with grief ; but now that the little ones are returning from their long sojourn in the darkness, the Songs of Zion may be heard sung by them upon the Highway of the Lord.

THE NEW INTERPRETATION.

XLIII.

THE HOUSE OF JUDAH.

THE House of Judah was made up of the first generation upon the outer spheres of what were to be known as the Human Family. The House never was truly built up through the failure on the outer spheres of spiritual sustenance as the result of the Planet having been betrayed into moving away from the plane of the Divine Kingdom—the Ecliptic. The House never was truly brought together through the failure of the Planet when once it had ceased to function upon the Divine Kingdom—to move perpetually upon the Ecliptic. The House of Jacob as an Habitation was therefore never built up. The House of Judah was alas ! rent in twain.

The House of Judah was to have been even as the House of Zion when the whole of the children were perfected in their evolution upon the seven planes of the Planet, and when they had passed up through the four Kingdoms on to the Kingdom of the Divine where they would become even as the Children of Joseph—the Cross-bearers and the Christs of God. They were to have performed their evolution upon the planes of Jerusalem ere passing up to the Celestial Kingdom where they would then have been able to look upon the Vision of the Adonai—the Vision of the Lord as a Sun. They were to have perfected themselves as Human Souls upon the first and second Kingdoms where they were to have been ministered unto by the House of Joseph, and then to have been led by that House on to the Angelic Kingdom where they would have performed all their evolution as individual Souls through the loving ministry of the House of Joseph ; and then they would have arisen as one House on to the Celestial Kingdom to be known as the House of Jacob ; and then they would have become even as Zion the most Holy City whose foundations were pure gold, whose bulwarks were precious stones, and whose gates were the

way into the Holy Temple where the Presence of the **Eternal** Love abode. They were to have thus become even as the Holy City whose foundations were laid in the Divine Love and Wisdom, whose walls were to have been built up of righteousness, or pure, loving Angelic life and service, and whose gates were to have been open unto all the Heavens so that all who were rising from other planetary spheres might behold them and seek unto the praise and service within them, and unto the Vision of the Adonai within the Sacred Sanctuary. Thus was the House of Judah to have become the House of Jacob, and the House of Jacob even as the House of Joseph—a holy and sacred people unto the Lord, a Nation of holy priests, a House of the Cross.

J. TODD FERRIER.

THE ETERNAL LOVE.

O most Holy and most adorable One ! Most pure in all Thy ways and most righteous in all Thy dealings with Thy Children ! Most beloved by all Thine Angelic Heavens whose service is ever unto Thee ! Most beloved because Thou Thyself art Love, Infinite and Eternal ! Most loved when best known, most understood when most beloved ! Most adored when Thy Love, which is ever without any measure in its giving, is seeking even unto the uttermost for all Thy Children who have been lost amid the fearful darkness of the Valleys around the City whose Lamp went out !—Grant unto all Thy servants that they may indeed enter into that beautiful Estate unto which Thou art ever calling them, in which Thy wonderful Love is realised, and life becometh like a chalice whose wine is from God.

Amen and Amen.

THE NEW INTERPRETATION.

XLIV.

THE HOUSE OF EPHRAIM.

WHEN the House of Joseph left the Celestial Kingdom to perform their ministry unto the House of Judah, and were upon the Spiritual Heavens interpreting the Divine Wisdom unto those who were seeking instruction from the Celestial Kingdom, they were overtaken in their ministry by another House which had also descended from the Celestial Heavens, though not from the Divine Kingdom, who informed them that, in the performance of their ministry unto the House of Judah, they were to descend unto The Bethlehem, as the House of Judah had fallen owing to the failure of the planes of Jerusalem to sustain them, because Judah herself had gone away into bondage. They informed the House of Joseph how it had taken place, and what had happened unto Judah and all her House. They, however, were themselves unable to render any assistance because they had not perfected their Celestial Angelic evolution, and so were unable to divest themselves of such attributes as they had taken unto themselves as they rose up through the Spiritual Heavens. They were not in that Celestial state in which the Soul may divest itself of its spiritual powers with safety to perform such a ministry as that undertaken by the House of Joseph. But they were nevertheless anxious that they should accompany the House of Joseph down to The Bethlehem to assist them in their labours; for they thought they would be equal to what was required of them when they reached The Bethlehem. And so the House of Joseph were betrayed into taking them down with them without the full divestment of all their attributes. And thus they made that grievous mistake which at last led to the entire House of Joseph and that of Ephraim going away into the awful darkness known as Goshen; because the House of Ephraim brought down with them from the Angelic world such powers as they had not been able to divest themselves of—powers

which, upon the Angelic Kingdom were pure, but which soon assumed another nature when made manifest in matter. For they brought down such powers as related to government, but turned them into the love of mere rule over the lives of others. They brought down what was pure upon the Angelic world where it was related to the guidance and directing of the Souls upon that world towards the Celestial Estate ; and they turned it into an impure love of ruling which has turned the very House of Ephraim into a veritable House of oppression where even the beautiful Children of Zion have suffered. They changed what was meant as an attribute of the Soul—the power to rule by love—to be the ruling attribute of the mind of the physical forms which they ultimately assumed, and thus made of that attribute nothing but the means whereby to oppress those who sought no such rule. They turned what was always regarded upon the Celestial Heavens (where alone it was known) as the attribute of power from the Kingdom of the Divine to be exercised only in the government of the Spiritual Heavens whilst imparting unto the Angels of those Heavens the knowledge of the Divine Wisdom, into a mere force upon the Astral Kingdom which has wrought unspeakable ruin upon that Kingdom, and, through it, upon all who have sought to function there.

J. TODD FERRIER.

The pride of the House of Ephraim hath wrought a grievous work upon both Israel and Judah, for they have forsaken the way of the Lord and sought after graven images : they have made of Israel a bye-word, and of Judah something at which the stranger within the Gates laughs in beholding. Woe unto the pride of Ephraim, and unto the City wherein David had made his dwelling.

IN THE MANIFESTATION.

When the Lord shall make Himself manifest unto His people so that they no longer are as those who walk in the night ; then shall we once more rejoice before Him within the Sanctuary before His Holy Presence there, and make anew our Sacrifices of Praise unto Him.

When the Lord shall make Himself manifest unto the Children of Zion so that they are no longer as those who sit and weep over the heritage which they lost ; then shall we once more be filled with rejoicing, like those who return unto the Home-land after having been absent for many years.

When the Lord shall make Himself manifest unto the House of Joseph, and also unto the Children of Israel, so that they no more may be like those who, having performed their vows unto the Lord and fallen away from their high Estate wherein they ministered before Him, have found nothing but the sorrow and the woe arising from the burden of the bondage which they found beyond their strength to bear ; then shall we be like those who have risen out of the bondage, and found the glorious liberty of the Sons of God.

When the Lord shall make Himself manifest unto the House of Judah, and when the House of the Twelve Tribes once more is built up so as to make the House of Judah complete ; then shall we be like those who have borne the heat and burden in the day of the Travail of the Redeemer, and are asked to share His joy when the Redemption is complete.

THE NEW INTERPRETATION.

XLV.

THE HOUSE OF BENJAMIN.

WHEN the House of Joseph went away from the Celestial Heavens where they were interpreting unto a lesser House which had come up from the Spiritual Heavens, the inner meaning of the Vision of the Adonai whose Love could only be beheld when the Celestial Heavens were reached, they were persuaded by that House to take them down with them even unto Bethel, and still minister unto them. It was the House known upon the Celestial Heavens as that of Benjamin, or the Little House. The various members of that House had not arrived where the full Vision of the Divine Love might be given unto them. They were only upon the second sphere of the Celestial Heavens when the House of Joseph received their message from the Kingdom of the Divine to prepare themselves to set out for the planetary system of Jerusalem. And so none of the Little House had reached unto that Estate in which the Vision might be beheld.

The House of Benjamin has, therefore, never known the meaning of the Vision of the Adonai upon the Spiritual Heavens. They knew that there was an inner meaning, and were being prepared to learn of it when they set out with the House of Joseph for Bethel. They were, therefore, never *blessed with the Blessing which follows the Vision of the Divine Love*. They were always seeking unto it when amid the graves of Egypt, where they were oppressed by the House of Ephraim who bore rule over them.

J. TODD FERRIER.

THE NEW INTERPRETATION.

XLVI.

THE HOUSE OF THE TWELVE TRIBES.

THE House of the Twelve Tribes must now be expounded. It was not such a House as that we have described when speaking of the Houses of Joseph, Judah, Ephraim and Benjamin, but was the combined House upon the lower Spiritual Heavens. It was the House of the outer Spiritual Spheres with its twelve steps or stages. It was the House through whose departments the Soul had to pass on its way to that estate which would enable it to rise on to the higher Spiritual Heavens where it would be received as a member of the House of Judah. It was the House into which all the newly generated Souls were taken to be nourished step by step until they were able to endure the Glory of the Spiritual Heavens, and to partake of the Angelic Wisdom which was the nourishment of these Heavens. It was thus the Receiving House where the Children of the Divine were to be brought up and led stage by stage from the first to the last as they were able to drink in the Heavenly Wisdom. It thus was the House which had all the children of Judah dwelling within its Gates when the Calamity overtook the Planet.

The House of the Twelve Tribes was also known as the House with Twelve Gates. It was known upon the higher Spiritual Heavens as that of the Twelve Gates, but upon the lower Spiritual Heavens as that of the Twelve Tribes. The name given unto it on the Celestial Heavens was the House of David, and on the Divine Kingdom the House of Zebulun. But it was only known as such unto the Children of Zion. They alone knew what was meant by the House. They alone knew the meaning of the various stages ; because only that which the Soul knoweth may be interpreted unto the mind ; and they had, untold ages before, passed that way. They understood the inner meaning of the various steps which the Soul had to take. They knew from long experience what was implied by

the taking of these various steps. They knew all that had to be learnt by the Soul ere it could possibly rise into the higher Spiritual Heavens and be able to endure the Glory of the Lord as that Glory was made manifest. They knew how difficult it was for the Soul to traverse that road which led from the entrance Gate until the last Gate was reached through which it passed into the Spiritual Heavens. They knew what the evolution of the Soul meant, because they had not only passed along that road, but had nourished many Souls in passing through.

Those who comprised the House of the Twelve Tribes were all the children of this world. Few of them had reached unto the twelfth Gate, so that none of them had reached unto the Glorious Vision beheld upon the Spiritual or Angelic Heavens. They knew not the meaning of their own House; for they had not arrived at that state of spiritual unfoldment when the Heavenly Wisdom comprised in the inner meaning might be imparted unto them.

J. TODD FERRIER.

THE TWELVE TRIBES TO-DAY.

The House of the Twelve Tribes may now be known as the whole of the Western World, wherein also may be found the pride of Ephraim and the sorrows of Israel. The Whole of the Western World may be seen reflecting in every degree the evil mind which went out from the Divine Presence, and founded the outer Kingdom in forms whose whole nature was opposed to the Divine: the pride by which Ephraim fell and brought down the whole House of Israel; the awful deceit which the House of Judah manifested toward the House of Israel: the terrible degradation into which they all sank when they went away into the Babylon fashioned by the evil mind upon the outer Kingdom; the unspeakable shame with which they covered themselves through "the fleshpots" of Egypt, and the unutterable anguish which overwhelmed the House of the Cross as the result of the betrayal.

THE NEW INTERPRETATION.

XLVII.

THE HOUSE OF BONDAGE.

WHEN the Planet moved away from functioning upon the Divine Kingdom, or the Ecliptic, it went into the House of Bondage. It moved away from the state of a Celestial being whose function it was to bring forth children unto the Lord, and to have them nourished out of her own Celestial and Spiritual substances until they were strong enough to go up unto the House of the Lord—the Spiritual or Angelic Spheres. When the false step was taken, then Judah went away into the House of Bondage. For when she moved away from the Ecliptic or Divine Kingdom, she lost her Celestial powers. She went away from the Estate of a member of the Celestial Hierarchy possessing Celestial creative powers, down into the state of a bond-slave where all her Celestial powers were lost, her Celestial substances perverted, and her Spiritual substances turned into the awful things in which Science has its delight. She went away into the House of the Oppressor, and into such awful states as may now be witnessed in the various so-called kingdoms into which Science has divided up the various orders of phenomena now made manifest upon her several planes.

J. TODD FERRIER.

Israel in bondage may now be understood. Judah in the land of the betrayer may likewise be seen. The pride of Ephraim through which they were both betrayed to seek out a new land, may also be witnessed making itself manifest. And the disruption and dispersion of the House of the Twelve Tribes, may find their true interpretation.

THE CROWN OF LIFE.

Behold ! He cometh on the Heavens to make again manifest unto all who truly seek, what meaneth the Path of the Sin-offering.

Behold ! He appeareth where the Sun never goeth down, to place upon the head of every one of the Children of the Cross, the Crown of Life Eternal, as they rise up into the Spiritual Heavens to behold the Glory which proceedeth from out the Sanctuary where the Presence of the Lord abideth.

Behold ! He standeth at the door of the Sanctuary within every Child of the Father, knocking and calling unto the Soul to awake and arise to again adorn itself with the Beautiful Garments of the Christhood Estate.

Behold how His voice counsels the Soul to take unto itself White Raiment that it may be adorned, and that the shame of its fall into matter may not be made any more manifest ; to take unto itself the Gold whose nature is no more perverted, so that its impoverishment no more may be known ; to take unto itself the gift of the Holy Spirit whose light shall lighten them along the path, and shine evermore within the Sanctuary to make manifest unto the Soul the Presence within ; to take unto itself the gift of the Divine Love and Wisdom whose power within the Sanctuary shall make it to be even as one who suppeth with the Lord.

THE NEW INTERPRETATION.

XLVIII.

THE HOUSE OF THE LORD.

THE House of the Lord has never been known upon this world. The title was known by the children of Judah ; but they knew not its sacred meaning. The expression may be found amongst the Jewish Scriptures ; but the meaning was known only to those who had once been the worshippers within its precincts. They alone knew "the Blessing of the Lord" within His House, and so were able to long after it again. They alone were able to understand what it meant to be a dweller in that House, and so to long to be again lifted up unto the Hills whence all true aid alone reached them. They alone had those profound longings to keep the Gates of that House, and to dwell before the Lord for evermore. They alone understood "the beauty of holiness," "the righteousness within the Gates," the wonderful Vision of the Divine which awaited the Soul there, the still more wonderful Love which was found there. They alone understood that Love in its Purity, in the depth of its Compassion, in the fulness and goodness of its Pity towards even the least of the Children, and its Tenderness unto all who were still weak and faltering on the path. They alone knew the Majesty of that Love, the depth unto which it was able to stoop in its ministry unto all who were rising out of the various planetary spheres and approaching the House of the Lord, and the beautiful Gentleness with which that Love made itself manifest. They alone understood all that was implied when that Love made itself manifest upon the Spiritual Heavens as the purifying Life-stream by means of which all who were able to endure its passing through them were purified and thus fitted to rise gradually into the higher spheres in their Angelic evolution. They alone knew what it meant to be made pure in that beautiful Life-stream, until they even reached the Kingdom of the Divine ; for they had

passed through all the Gates or Stages of evolution upon the outer spheres where they were generated, all the spheres of the Spiritual Heavens in Angelic evolution, all the Mounts upon the Celestial Heavens in their evolution as Celestial beings, until they reached the Kingdom of the Divine. None understood the Divine Love like them. None were able to speak of that Love like them. None but them ever took the true view of that Love when seeking to interpret it unto others. None were able to interpret what that Love meant, but those who had passed through all the long journey from the outer to the inner spheres, had drunk of that Life-stream upon every plane and within every Kingdom, and had felt its purifying power within them as they rose from life to life.

The House of the Lord was the Spiritual Heavens where burned perpetually the Divine Fires upon the Altars of Spiritual Sacrifice. The Divine Fires were those elements which purified the Soul as it passed from Altar unto Altar that it might perform its service unto the Lord; and the Altars of Service were the Twelve Steps upon the way unto the Celestial City, or Estate of Celestial being.

J. TODD FERRIER.

The House of the Lord may no more be known, except within the Soul who seeks unto Him, and where His Presence is manifest within the Sanctuary.

The House of the Lord may no more be known within the Gates of Jerusalem, until Judah returns with her children.

The House of the Lord may no more be known within Zion, until all her Children have been redeemed from the hand of the oppressor and the bondage of Egypt.

THE NEW INTERPRETATION.

XLIX.

THE REPROACH.

WHEN the Children of the Cross know who and what they are, and who He was who was always as one of them in the olden times before ever Rahab arose to spy out the land, and to betray into a terribly cruel and unspeakably painful bondage those who only sought the Divine Love to be fulfilled in their ministry unto the children of Judah who were within the House of the Twelve Gates, they will no longer fear to arise out of their bondage and take unto themselves the Reproach with which He has ever been reproached. They will no more fear to be known as the Children of the Cross who once were upon the Celestial Heavens; who were the spiritual guides and teachers unto the children of this world long ages before this world moved away from the Divine Kingdom or Ecliptic, and so lost her Celestial equilibrium; and who were so fearfully betrayed to seek for the full performance of that ministry unto the fallen children of Judah, through going down into the like forms as they had then also been betrayed into assuming upon the Astral kingdom, and then upon the materialised plane. They will no longer fear to be known as the Children of the Cross who went out from the Divine Kingdom to minister spiritually unto Jerusalem when the beautiful City had been ravaged by the enemy, and laid low. They will no more be afraid lest the world should mock them, nor fear what man should say concerning them, nor think of any reproach which they may have to bear, nor of any suffering which that reproach may bring unto them when once they make it manifest in all their ways what kind of life it is for which they seek, and what is the nature of the service which they ever seek to perform on behalf of all the Children of the Father. They will no more bring a reproach upon Him who took up theirs and bore it even unto the uttermost parts when He made of His Soul an Offering for Sin. They

will no more even flee from the Reproach with which they themselves, through their fall, burdened Him. They will no more flee before the message concerning that Reproach which He has made manifest unto them. They will no more hesitate to take up the burden of His Reproach and bear it with Him. They will no more fear because that Reproach is such as no mere man ever bore, nor could have endured. They will no more fear that the Reproach as made manifest could have been other than the very reproach which they themselves gathered on their way from the awful Saurians into which they were so cruelly betrayed, up through all the terrible orders of low existence, until they found pure forms. Nay, they will behold in His Reproach the repetition of their own made manifest through human forms; and they will behold how He loved them. They will no more regard Him like one whom the Lord has forsaken, but behold in all the Reproach with which He has been reproached the sure testimony that the Lord not only has not forsaken Him, but that the Lord was and is an ever present light. They will behold in the very Reproach itself the sure testimony that He was the one of whom the prophet spoke when He said that "He was wounded and bruised" by man's iniquity; that "He was afflicted with the afflictions of His people"; that the very "transgressions of men were laid upon Him"; that He was led as a sheep to the slaughterer" and like "one accused before His brethren"; that "*He poured out His very Soul unto death*" and "in His grave was associated with the wicked," though He never did any violence, nor was found in Him any purpose to deceive. They will know verily the meaning of the very beautiful writings penned by many of themselves in those days when they were once more able to rise to the state known as The Bethlehem and again receive from the Spiritual Heavens the Divine Wisdom as that related to their own history, and to the path which the Sin-offering would take. They may again then discover what was the inner meaning of these writings which spoke of that awful

Path to be trodden by the Servant of the Lord as He went away from the Bozrah of His beautiful Christhood into the Edom of the wilderness of, and the hell-states lived by men and women in, this world. They may again remember even how all these sad things were presented unto them, and behold how they have suffered at the hands of those who knew not their meaning, and who at last came to associate the profound Sayings with the wisdom of a man, and the outward sins of his life. They may even arrive at the knowledge once more of the meaning of "the House of David" in which historic line The Christ was said to descend, whose Lord He was said to be, and whose judgment He was said to effect on the enemies of the Divine.

J. TODD FERRIER.

THE WAY OF THE REPROACH.

The way of the Reproach was the way which those took for whom it was borne.

The way He took who bore it was exactly the way that those took whose burden it was.

The way which the whole of the House of Judah took, and into which they betrayed the whole House of the Cross, was the way of the evolution upon the physical plane of all the animal kingdom known to Science.

The Reproach which He bore was the outcome of the generation upon the outer Kingdom of such children as may now be known upon the animal kingdom.

The Reproach which He took upon Himself was the Reproach which the children of Judah brought upon the House of Israel when they took unto themselves forms like the House of Judah.

The way of the Reproach was therefore the way which all the children of Judah and Israel fashioned when they went down into the land where the lion and the tiger and the asp and the cockatrice and the serpent made their lair.

THE NEW INTERPRETATION.

L.

THE HOUSE OF DAVID.

WHEN the Reproach of the Christ has been truly borne by all for whom it was undertaken, then indeed there shall have been "opened up in the House of David a fountain" wherein all uncleanness is taken away. There shall have been made to flow from that House such a stream of Righteousness as shall even wash away all the impurities now found within the City of Jerusalem, and even reach unto all its Gates, until everything that "loveth and maketh a lie," and all who seek to be even like the very dogs in their nature and ways of life, shall be forced to flee before its purifying waters until they are without the Gates. There shall also then have been opened up unto those who seek out of a pure heart to enter within the Gates of the Redeemed City, purified lives to nourish them and lead them unto the Living Fountain whose waters are for the healing of the Children. There shall then be opened up into the City a New Way whose leading shall be away from everything that defileth and bringeth down the Soul into shame and sorrow and woe, and whose path will be lit up with the Glory from the Lord as He once more shines as her Sun. For the House of David is the House of Purification where the Soul has now to pass through the very Fires of the Altars of the Lord on its way to the House of the Lord. For the House of David was opened up by the House of Israel when the House of the Twelve Tribes was lost in the fall which overtook the House of Judah when Judah was taken away and the Kingdom was rent.

J. TODD FERRIER.

THE CROWN OF GLORY.

O most Holy, Holy, Holy, and ever Blessed One ! Whose Love no man knoweth in its beautiful fulness, nor understandeth in its ways ! Whom no man knoweth in Thy giving, nor is able to measure the height and depth, the length and breadth of Thy holy purposes as Thy Love seeks out all Thy Children, even unto the uttermost ends of the Earth ! Whom even those who have beheld something of Thy Glory within the Sanctuary, are unable to encompass in their thoughts ; or to comprehend in the fulness of their Glorious Manifestation, Thy Holy Love and Wisdom ! — Grant unto all Thy little ones whose faces are now turned unto the Holy City where Thy Glory dwelleth, the wonderful Vision of Thy Countenance whose Light is their Life . For in that Holy Vision alone shall their sorrow and pain be swallowed up. In that Holy Vision alone lieth their victory over all the hardships and failures and disappointments of the way which they mistakenly took in their service unto Thee. In that Holy Vision alone may they find that “ Fulness of Life ” at Thy Right Hand for evermore unto which Thou hast called them through all the ages.

Amen and Amen.

THE NEW INTERPRETATION.

LI.

THE HOUSE OF THE REDEEMER.

IN that day when the Fountain is opened up for the purifying of the Soul within the House of David, so that all the Elect Souls shall make of that House the way unto the House of the Lord, through the washing of their garments in the very Life-stream of the Divine which ever flows freely unto all who seek it, and in abundance unto all who are able to drink freely of it, then shall the House of the Redeemer be gathered together upon the Spiritual Heavens. They shall be gathered out from every land or state wheresoe'er they have gone in the days of their bondage ; for the Divine Love will find His own, even unto the uttermost parts of the Earth—or the states wherein they may still be held in bondage. For unto them shall He now appear who was of old time their deliverer when Rahab brought them into the awful saurian forms in which they languished for untold ages, until He arose in the strength of His arm whose power was from the Divine, to lay low the awful dragons whose brutality was so great that they brought upon the Children of the Cross, sufferings unnameable. He shall not appear unto them in the form in which they knew Him upon the Celestial Heavens ; nor as they knew Him upon The Bethlehem after He had set them free from the terrible forms ; nor as they knew Him in Ancient Armenia when they had almost risen out of all the bondage to material forces ; nor as they knew Him in the days when as The Christ He dwelt with them in the form of Jesus ; nor as they shall know Him again when they are all gathered up into the Celestial Heavens ; but only in the form of one whom men regard not. He shall seek out only His own sheep. His voice they will at last hear amid all the noises of the wilderness into which He went to seek them out when He left His beautiful Estate behind Him to tread the weary and oft-times awful path, meeting on His way all the terrible evil things whose

dwelling was there, and whose nature was even like Rahab from whom they sprang. In His path through that wilderness He once more withstood the awful evil *mind* whose unspeakable error and pitiful pride took away into bondage the whole House of Judah and almost destroyed them, and also brought Judah herself into such a state as to turn her into a veritable desert where only such things would grow as would make meat for the lion and the bear—the Astral mind and the body; and as He fought His way along that path, He Himself became as one whose garments were red-dyed as if He had been treading in a wine-vat, so terrible were the conflicts into which He had to enter as He encountered in their very lairs, the horrible things whose dwelling was there. He has passed right through that wilderness, even unto the fearful pit which was dug by the enemies of the Soul that it might at last fall into it and be for ever lost amid the mirey clay of matter in all its embellishments for the body and its gratifications for the mind, that He might once more be able to make them hear His voice as He again speaks unto them of the Divine Love and Wisdom. For them were His garments red-dyed in the path of the wilderness as He trod out the fearful images upon the Astral Kingdom whose presence had turned that Kingdom into an abyss of wickedness, that they again might be able to rise beyond all the influences of that Kingdom, and come to see and hear from the Spiritual Heavens those things pertaining to their own beautiful past when they were the Children of the Cross.

J. TODD FERRIER.



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THE CLOUD UPON THE SANCTUARY.

The Glory of the Lord is upon the Sanctuary when He has His dwelling there : His Cloud is ever overshadowing the Soul whose windows are open unto the Heavens.

The Glory of the Lord is upon the Sanctuary when His high priest has entered within the Holy Place, to there make his oblation unto the Lord.

The Glory of the Lord is upon the Sanctuary when the Altar or Mercy-seat has laid upon it the life of the worshipper in service unto the Lord.

The Glory of the Lord is upon the Sanctuary when the Mind is uncovered so that that Glory may enter into the Holy Place ; for the Mind is the receiver of Light from the Lord, to break it upon the Soul.

The Glory of the Lord is upon the Sanctuary when the Soul receives that Glory when it is broken upon it by the Mind when the Lord is Himself its Sun.

The Glory of the Lord is upon the Sanctuary when the Soul yearns for its breaking, and prays for its abiding that the night may give place unto the day.

THE VOICE OF THE SON OF MAN.

THE hour has now struck in the which all who may still be in their graves of matter, must hear the voice of the Son of Man, and come forth unto the Life Eternal. The hour of the Son of Man in the day of Regeneration has struck, when all who may now be able to hear His voice may follow on to know the Lord in the path opened up for all sin and uncleanness, where the Soul receives the Divine Life-stream, and knows the blessedness of the washing of Regeneration and the renewal given from the light of the indwelling Presence. The hour has indeed struck when the Son of Man shall appear unto all who look for His coming upon the Heavens, to make manifest the Righteousness of the Divine Nature and the Purity and Grandeur of the Love whose Life-stream now flows for all His Children. The hour has now struck when all who may be able to hear the Divine Love as He calls unto them, may find an entrance into the Divine Kingdom by the new and living way which the Son of Man has opened up for them. The hour has now struck in the which those who may be able to hear the message, may know who the Son of Man was who opened up the new and living way in the various lives lived by Him as the Sin-offering unto the whole Astral Kingdom.

The Son of Man in the days of the Christhood spoke unto those few intimate friends who were able to receive the knowledge, that when He should again make Himself manifest unto them in the days of the Regeneration, none of them should know Him, because none would regard His voice as one heralding the approach of that day in which the whole House of Israel would be restored, and their Ancient Heritage once more be theirs. He most clearly pointed out to those friends who could receive it, that when He was again made manifest, there would be no pure faith on the Earth. He informed them how men and women would lead the life known in the past as Sodom and Gomorrah—the life of material desire and gross spiritual darkness. He told them that the days of

the Son of Man would be days like those of Sodom and Gomorrah. He told them that the men and women who brought about the states of Sodom and Gomorrah, would rise up in judgment against those who professed faith in the Divine Love and in the Ancient Estate of the Christhood. He spoke unto all who were able to bear it, words of the most solemn warning against permitting any influence other than that born from the Divine Kingdom to make itself felt within them, lest they should likewise perish in the awful times which would make life within the City of Jerusalem impossible even unto the Elect. He uttered grave warning unto His own dearest ones who had become His intimates and companions, against the fearful dangers ahead, whose vision had been given unto Him in His awful Vision of Gethsemane, when the whole picture arose before Him of what these times would be as the issue of the new betrayal of the Christhood through the false pictures in the now accepted records known as "The Four Evangelists."

The days of the Son of Man had no reference to any mere re-appearing in human form of Him who was The Christ. It was no personal appearance which was foretold, but the rehabilitation of the Estate which The Christ made manifest, through the awakening of all those who were once in that state of their arising out of bondage to matter even unto the realisation of Spiritual Christhood. The coming of the Son of Man is the restoration of that Estate as He made it manifest in the Divine Wisdom which He imparted to those who were in a state to receive, and the fulfilment of the purpose of His Christhood in the realisation by those who once knew the Holy Presence within the Sanctuary of the Soul of the meaning of the Divine Wisdom through knowing likewise the meanings of the Divine Love.

When the Son of Man shall have come, then shall be manifest the Glory of the Divine Love. For the Sheep of the Fold shall have been found and gathered, and the Children of the Cross, or Israel, shall sit upon the seat of the Estate of Christhood, their Ancient Heritage.

J. TODD FERRIER.

THE ARMAGEDDON.

THE hour has likewise come when those who have been appointed Reapers from the Divine Kingdom, shall gather together the Elect from the four Kingdoms of the World in which they have been dwellers, unto the battle of the great day of the Lord in the which the Heavens shall melt and the Earth pass upwards in her orbit more nearly to the Kingdom known upon earth as the plane of the Ecliptic. For the great battle against the terrible states in which the Earth now lives through the conduct of her own children, has begun upon the Spiritual Heavens. It is the battle of the Lord. It is the battle of His Hosts. It is the battle of His Saints who lie under the altars of the world, weeping in sorrow because of the spiritual poverty of the land, sacrificed upon these altars like victims ready as prey to be devoured. For the great day of Armageddon has come when the few Elect Souls must leave the City of Desolation and flee unto the Hills of the Lord, that they may there find safety from the terrible scourge which shall smite men and women to try them who believe not in the reality of the Divine Love and Divine Wisdom which flow from the Heavens of His dwelling unto all His faithful Children. The battle of the Lord on behalf of His Saints is the great conflict between the life lived in matter by those who seek only such life, and that life of the Divine Kingdom which was once the heritage of all the Saints. For the life of matter is the life of corruption unto which all "the fowls of the air gather" (or those who make their life out of the awful material complexities in the national and social life); but the life sought by the Saints is that which filleth the Soul with "more abundant life" (the Holy Vision of the Adonai within the Sanctuary). For, in the day of the Lord, when He shall make Himself manifest unto His Saints, the very Heavens in which men and women have sought refuge, shall pass away.

J. TODD FERRIER.

THE DAY OF THE REDEEMED.

THE hour has likewise struck in the which all who have awaited His coming in patient faith within the awful City whose foundations have all been razed by the enemy, whose bulwarks have been torn down so that the stranger now treads her streets, whose once beautiful palaces have all been laid low in the very dust, and whose beautiful entrances have had all their gates thrown down so that even the very cattle graze upon her streets and make of her their home, shall hear His voice again who was promised unto them before "the great and terrible day of the Lord" when even the Heavens would melt, and the Earth pass into her new state. For the day of the Redeemed has come. They shall gather from the East and the West—or the land of the Divine Light, and the land where the darkness is yet;—from the North and the South—or the land in which the enemy made his house, and the land where a pure love flows. They shall gather together where the Sun never sets, to hold fellowship with the Lord and His Saints.

J. TODD FERRIER.

THE RETURN FROM BABYLON.

The Day of the Redeemed has come, that day in which the voice of mourning shall no more be heard in the land whither they went. For they shall arise from the streams of Babylon on whose banks they have for ages sat sorrowing that they were no more in their own land where the streams were so pure that they always refreshed their Souls, and where the food which was given unto them was from the King's Table—He who was their Prince and their guide. By the streams of Babylon have they wept for very sorrow that the Songs of Zion were unknown in that land; and because their very harps were silent, and hung upon the drooping willows. But now shall their harps be strung once more to interpret the Songs of Zion, as they march unto their own land—the land of the Christhood Estate.

THOSE WHO SLEEP IN JESUS.

THE hour has likewise struck in the which all who fell asleep when the days of the Christ passed away, should again hear His voice and make themselves manifest as the Children of the Cross. The hour has surely struck when those who went out of the City of Jerusalem to flee into the desert where they might find safety from the terrible times which were at hand when the Holy City itself would be trodden under foot by the invader of its sacred precincts, shall again return, having been nourished there for a season, that they may take up the burden of the work of the Regeneration. For in the days of the Son of Man He was to appear upon the Heavens with all the Saints who had fallen asleep in Jesus—or that state of Redemption by which they were able to pass upward to the higher Astral spheres where the Angelic world was again able to transmit teaching unto them, and where they were preserved from the awful necessity of seeking re-incarnation.

J. TODD FERRIER

THE TWO RISINGS.

"Those who sleep in Jesus shall He bring with Him in the day of His appearing. For the trumpet of the Lord shall sound, and those who fell asleep in Jesus shall first arise and go into the Holy City"—the Estate known as that of Spiritual Christhood or Zion—"and there appear unto all who are able to receive their message. Then shall appear the second rising, when all the dead Christs who have so long slept, shall be quickened, and rise up into the Heavens to meet their Lord, and to dwell with Him as His Christs, and to minister before Him as His Servants."

"In that day there shall be an Ensign in the House of David, whose Glory shall be unto all peoples, which shall be even as a standard unto which they shall gather in the day of the Lord when He restoreth unto His people Israel, the holy City of Zion as their Heritage."

THE GLORY OF THE LORD.

The Glory of the Lord shall make beautiful once more the City where David dwelt; and where he built for the Lord an Habitation, when that City hath purified her Gates so that they be no more the entrances through which the strangers pass to tread down her thoroughfares and pollute her Sanctuaries.

The Glory of the Lord shall appear again unto the Shepherds upon Bethlehem who watch for His coming; they shall behold His Star arise in the Orient of the Heavens whose guiding shall be unto the Christhood Estate whose birth the Heavens acclaim within the City of David.

The Glory of the Lord shall appear unto those who tend their flocks upon the plains of Bethlehem in the dark night whilst the whole City of Jerusalem still slumbereth, to inform them of the birth within the City of David, of the Christ who should come to Redeem Israel.

The Glory of the Lord shall appear unto all who have been awaiting His coming in patient faith within the Holy City, to tell them of the Glad Tidings that the Christhood is once more born within the City of David.

The Glory of the Lord shall again make itself manifest upon the Sanctuary when the Christ Estate is re-inherited by the House of Israel as in the days before the Glory of the Lord departed, and their sacred House was destroyed.

TO THE CHILDREN OF THE CROSS.

THE hour has also struck in the which all who have heard the voice of the Divine Love calling unto them, should arise from the material states upon the outer Kingdom of the Earth in which they have been held as captives, that they may reach up to The Bethlehem, or House of Spiritual sacrifice, whose gates stand wide open, and where they may be abundantly upheld from the Spiritual Heavens whilst the great battle of The Armageddon is being fought. The hour has struck when those who have heard the voice of the Divine Love speaking unto them in words of most tender regard, should arise and flee from the life of the City whose ancient name was Jerusalem, but whose present name is Babylon the Great, the mother of harlots and every abomination—or *all who traffic with her once sacred vessels, and who have heaped all manner of dishonour upon the Soul, and the Divine image that once was manifest there.* They should follow the Divine counsel and rise right up on to The Bethlehem out from the City whose whole manner of life is evil continually before the Lord. They should arise and leave the City whose conditions have become so corrupt that, were the days of its reign as Babylon the Great not shortened, even the very Elect would perish from lack of true spiritual nourishment and sustenance. They should hear the voice of the Divine Love now speaking unto them to come forth from the life of the awful City wherein the Christhood is not only mocked, but where it is put to open shame by all who make of Babylon their place of habitation, and rejoice in her ways. They should leave the awful City in which the terrible beast of matter sits and rules, where the great harlot also hath made her throne, and upon whose brow there is written the word MYSTERY, a sign which men and women have sought to understand and interpret, but which has only allured and ensnared them, and deceived them with its false name and its false presentations of the meaning of the life unto which they are subtly drawn.

They should arise out of the bondage to earthly conditions that they may be free to rise up on to The Bethlehem so that they may be in the world but not of its life; strangers and sojourners in a weary land; Children of Israel who will not bow the knee to Baal; Hebrew Children who fear not the fires kindled by the King and Queen of Babylon; Esthers and Mordecais who fear not the anger of the King of Babylon nor the treachery of Haman; Daniels who know how to pray, and how to subsist even amid the awful corruptions by which they are surrounded; the Christs of the Heavenly Father who have taken upon themselves the meaning of the awful burden of the Sin-offering borne by the Christ as He trod out the awful images upon the lower Astral Kingdom whose presence there made the Astral Kingdom like the abyss, and prevented those who, when they passed over, were too impure to ascend beyond them, from being reached by those sent unto them. As the true Children of the Cross they should hear the voice of the Divine Love and the Divine Wisdom calling unto them to make manifest what their sacred sign means which was once written on their foreheads.

J. TODD FERRIER.

THE CROSS OF CHRISTHOOD.

The Cross of Christhood should ever be our glory. By it should we be always crucified unto this world as those who know not its ways nor its life. By that Cross should all the Children of the Father be known and His Glory made manifest. By that Cross were His true Children once known and their ministry made fruitful. By that Cross must they again be known, and their ministry in this world accomplish the Divine purpose. By that Cross alone made manifest in its pure and holy meanings may the Souls of the children of this world be drawn unto Redemption, and unto the Estate from which they fell from The Bethlehem. May that holy ensign ever fly from the walls of our dwelling, and the Sanctuary.

TO DWELLERS ON THE BETHLEHEM.

THE hour has also struck when all those who have been able to rise up on to The Bethlehem or into the Estate known as Human Christhood, as the outcome of the sad and terribly sorrowful Sin-offering, should understand what it meant for the Christ to destroy the evil images which had been engraven by the children of this world upon the lower Astral Kingdom, whose presence prevented for untold ages any Soul whose dwelling was within the Gates of Jerusalem, from rising to be nourished from the Spiritual Heavens. They should now know how the beautiful gift was purchased for them by the very life of the Christhood as He trod the awful path in making his Soul an Offering for Sin. They should know how that Offering was made for them that they might again be able to reach up unto the Ancient Estate, and enter into the realisation of the Blessedness of the Divine Love and the Divine Wisdom. They should know how that Offering was made for the whole House of Israel or the Order of the Cross, when they learn who they themselves were, and who He was who made even of His very life an Offering, that, in the sacrifice of all His Celestial and Spiritual attributes, He might become even as the very least of all the fallen Children of the Kingdom. They should know why it was that He was never one upon the planes of the City of Jerusalem who was able to make for Himself any reputation amongst men whilst He was a sojourner amongst them; nor even when He arose to minister unto the Soul when once He had awakened amid the various hell-states in which He found Himself.

J. TODD FERRIER.

THE LORD ENCOMPASSETH.

O ever blessed Lord, our Shield and our Defence, whose Banner over us is Love and whose Ensign is the Cross, grant unto us in this the day of our tribulation that our faith fails not, nor our trust in Thee be broken; for the enemy hath sorely smitten us with the rod of his power, and made us even as those who have been the sign for the passer-by to laugh at, and the scorner to wag his head. They have said that we trusted in God to lead and guide and sustain us amid the hardships of the way to Zion, and along the path which we must needs have taken in order to perform Thy Holy Will, and that He has indeed forsaken us and left us to perish by the way; but they know not what great things Thou hast promised to do for the Souls of Thy little ones when the time has come to make Thy Will manifest and unfold Thy beautiful purposes towards them. In the day of our humiliation Thou hast sustained us by Thy great and tender Love. Thou hast nourished us in the time of our impoverishment and weakness. Thou hast enfolded us by Thy Love so that we have been sheltered from the whirlwinds of men's passion, the outbreathings of the cruel dragon, and the ravages of the wild beasts of prey. From the Heavens of Thy dwelling hast Thou so sphered us that along the path to Zion our life is girt with Angelic ministry from whom we learn the Songs of Zion once more, as with them we enter into the Sanctuary to seek Thy Holy Vision and receive the Ever Blessed Benediction from Thy Hand. We would bless and magnify and speak abroad Thy Holy Name, and the marvellous ways of Thy Love.

We bless Thee with our hearts: there is no tongue in which our meanings may be spoken.

Amen and Amen.

THE OPENING OF THE WAY.

THE way unto Zion is now open. It is open unto all who truly seek the Divine Love and Wisdom. It is open unto the least of the Children of the Heavenly Father, and even unto those who have gone furthest away from Him.

It was opened up by the Redeemer who trod out all the false and graven images written against the children when they went down into the House of Bondage and the awful life lived there. It was opened up by the Redeemer who went down into the land where they were, that He might lead them forth into that land where the Children of the Heavenly Father dwell. It was opened up by Him when He blotted out the graven images whose existence made impossible the way unto Zion, and the false ways opened up by the cruel oppressor whose ending was always in the House of Bondage from which they sought to escape. It was opened up by the Redeemer when He not only blotted out all the graven images and the false ways by which the Children were counselled to flee from their bondage, but by building up an Highway whose path would be free from the graven images, whose way would be such that there could be no mistaking any other way for it, because upon its path would the Divine Light shine, and upon its way would the Life of the Divine be made manifest.

In that path must the Children walk ere they reach unto Zion.

J. TODD FERRIER.

"Thus saith the Lord, my people went down into Egypt to sojourn there, and the oppressor oppressed them without any cause. But now by mine own Hand have I broken in pieces the oppressor that my people may go free. For the day of my Redeemed is come when they shall each return unto his own."

"Behold, the Way and the Truth and the Life! It is the way of Redemption through the Cross of the Christhood."

BLOTTING OUT THE HANDWRITINGS.

THE Way unto the Estate of Human Christhood for the Children of this world, and unto that of Spiritual Christhood for all who were once the Christs upon the Divine Kingdom, is now opened up. It is now possible for all the children of Judah who desire to attain unto the Estate of Human Christhood, and to seek unto that of the Divine Kingdom, to enter into the conditions surrounding the path by which alone such an Estate may be found; and it is likewise possible for all the Children of Zion who were known upon the Divine Kingdom as The Order of the Cross, and who made manifest unto the Spiritual Heavens the meaning of the Estate known as The Angelic, and unto the Celestial Heavens the meaning of "The Sons of God," to again arrive at the Estate even upon this world in which they will be able to rise above the limitations imposed upon the mind through the dense bodies in which they have had to live for ages through the awful state of the Mind of the Planet, and so find those conditions whose nature are entirely spiritual where they may function and gather unto themselves all the necessary spiritual powers to enable them to enter into the realisation of Spiritual Christhood. For the way has been opened up by the Redeemer by means of His Sin-offering through the blotting out of the Handwritings which were against the possibility of the Soul reaching unto the Estate of Christhood even upon the Human Kingdom. The path of the Sin-offering was the way of the evil images written upon the fluidic or Astral Kingdom. It had to traverse that path in order to accomplish its work. It had to follow exactly the path taken by all who went away from The Bethlehem, from the state of the evil mind which betrayed them to enter the first Saurians whose nature was so sensual that they nearly destroyed the Souls of the Children of the first generation of Judah (this world as a Spiritual House), and entirely destroyed the second generation, because these were still so feeble in their

nature when the betrayal took place, not to speak of the even greater tragedy when the Children of the Divine Kingdom followed them. The path made by the evil mind, from the time when it went away from the Divine Presence in anger, until the whole of the planes of Jerusalem (this world as a Spiritual System) were peopled by the fearful things which now still possess the land, and which are viewed in the world to-day as the creations of Divine Love and Wisdom—creations which are nearly all things of dread to man, because so many of them are simply agents to destroy other life. It followed the same path as the Children of the Divine Kingdom followed, from the mistake they made upon the Astral or fluidic Kingdom when they were betrayed into entering into states whose nature was opposed to the life of the Soul, thinking thus to perform the more speedily their service unto the Lord on behalf of the children of this world, until that path led the Soul even until the state spoken of as Gomorrah was reached, when He who made the Sin-offering became the great Magdalene, in that He had to give up even His very knowledge of all that the Soul knew of the Divine Love, that He might be able to enter into such a state as those are in who never knew it: for the estate of the Magdalene, spiritually understood, is that of the Soul bereft of even the knowledge of the Divine Love.

It was in the last incarnation necessitated by the Sin-offering, that the awful poignancy of the sorrow and anguish of the Christ-Soul became greatest, as He trod that ever darkening way. It was in that life that His very being was bereft of the knowledge of the Divine way to rise up out of the awful darkness that was always enveloping Him. It was in that life that His whole being cried out in unspeakable anguish unto the Divine Love to take Him away from the fearful and awful state into which He had gone down. For in that life He had to descend even unto the land beyond Jordan, as He blotted out the awful images fashioned upon the magnetic plane or the mind of the Planet—images

fashioned there untold ages ago when the children of this world were all upon that plane, having been sent there as the result of their terrible life upon the physical plane during the ages spoken of in history as those of Sodom and Gomorrah. The children of this world had so corrupted the outer planes of the Planet that the poor Planet-soul had to take steps to preserve its own being from destruction through the evil of its own children, by standing still in its orbit as it approached almost to the line of the Ecliptic or plane of the Divine Kingdom, when all its outer planes were speedily reduced to the conditions known upon the Spiritual Heavens as those of the Atmosphere, but known to physical science as the belt of cloud or vapour which now environs the physical planes.

When the Christ-Soul undertook to blot out from the Planet's magnetic plane by means of the Sin-offering the whole of these fearful images, He little understood the terrible nature of the work. He never for a moment imagined that the awful images would be so terrible in their nature and so very strong in their evil propensities. He did not understand how terrible was their nature, nor how awful were their passions. Had He done so, the Sin-offering might never have been made. Had the Divine Love known of the awful nature of these images, His well-beloved One would never have been permitted to attempt the blotting of them out by means of many lives upon the physical plane, through which they might be absorbed and destroyed. The blotting of them out has written such a history upon His Soul as will take unspoken ages to heal. The blotting of them out very nearly lost Him His life as a Soul, so terrible was the suffering which the work imposed upon Him as He passed from age to age bearing the burden of the Sin-offering. For, so greatly was He tried, that, when He arrived at the last incarnation to enter upon the work of blotting out those awful images left upon the magnetic plane by the children of this world when they were sent there in their state of Sodom and in their Gomorrah

desires, that He was too reduced in Spiritual magnetism to be able to rise up right out of the awful states into which He had had to descend and so had to be lifted up on to The Bethlehem and there nourished from the Divine Love ere the work of the regeneration could be accomplished. So terrible was the infliction imposed upon Him in the last incarnation, that His very being went up unto the Divine Love in "His tears and cryings" as He bore the awful burden of the whole of the House of Judah—the children of this Planet.

J. TODD FERRIER.

THE ARISING UPON ZION.

The Glory of the Lord shall now be made manifest unto Zion even as in the ancient times when her light had not set, and she was still the beautiful City of the Lord: for the Lord shall arise and have love towards her, so that she may no more be like those who mourn because their heritage is lost.

The Glory of the Lord shall now be made manifest unto all who went out from the City of Zion when her Children went away to seek out the lost House of Judah who had gone down into the land of Egypt in which a great spiritual famine raged, and where they not only found the House of Judah, but likewise graves for themselves: for the Lord shall arise as in the former times when His shining upon them knew no setting.

The Glory of the Lord shall now be made manifest unto all who went out from the House of the Cross in search for the children of Judah who had gone down even unto Goshen when they went away into Egypt: for the Lord shall arise once more upon them, and His Ensign shall He show unto them when He has put upon their foreheads the sacred sign by which they must again be known.

THE NEW INTERPRETATION.

LII.

THE CHRIST AND THE MAGDALENE.

THE story of The Christ appearing unto Mary Magdalene after His supposed resurrection, was one of the Sayings given by the Master before He left this world as the Christ to perform His Office as the High priest of Israel, wherein He made an Offering for Sin on behalf of both Israel and Judah, worthy of a God. The story as recorded in the Fourth Gospel record was not the story given by the Christ, but was presented in its present form to make of the Christhood some strange phenomenal appearance which would obliterate the true meaning of the picture and give to the world a scene not unlike many of the Spiritualistic Séances, in which, what is supposed to be purely Spiritual and even Divine, is reduced to a mere objective vision, something which the human eye may behold, and even the human hand take hold of. The story put in the Fourth Gospel record had, therefore, a great and subtle purpose to serve.

Mary of Magdala was one of the most intimate friends and followers of the Master. She was not a Magdalene, but a beautiful and pure life, even approaching unto the Estate of Christhood. Nor was there within the little Fellowship anyone who had been in such a state as the term is now taken to signify by men and women who know not its true and terrible meaning, though they had all been in that state when they were the slaves of human passion during the awful ages spoken of in Hebrew Scriptures as the times of Sodom and Gomorrah.

But the woman referred to in the picture given in the Fourth Gospel unto whom the Christ is said to have appeared after His Death on the Cross, was not such an one. She was not a woman in the flesh. She was not any person. The Vision, whatever it was, was not of a physical, nor of an Astral, character. The Vision was vouchsafed unto Mary, or the Christ-soul, and represented

Him as mourning because the Astral kingdom had taken away His Christhood when He went down into the state known as The Magdalene—or when all Celestial light is extinguished through the loss of the Divine consciousness within the Soul. The Vision was given unto the Soul of the Christ in that hour when He was said to have prayed in the Garden of Gethsemane—

O my Father, if it be possible, let this burden fall from me : yet thy Holy Will evermore be accomplished ; for it must needs be that not one of the little ones perish.

The story of the Christ appearing unto the Magdalene is therefore spurious as a picture representing a great act of the Christ towards one whom He was said to greatly love, though it contains the substance of a profound experience in His own life after the passing over from the Estate of Christhood into that represented by The Magdalene. It was part of the story of “the woman who was a sinner” who washed the feet of the Christ with the tears which she shed, and wiped them with her hair : for that story represented the life of the Soul which, having been in a state of bondage to human desire, has awakened to behold the Estate of Christhood, and to seek unto it in profound sorrow that the Estate might become its own. The story of the anointing of the Christ by the woman in the depth of her sorrow, is the picture of the Soul when it has found the Estate. And the full story represented only the Christ Himself when He was in the state of The Magdalene. As The Magdalene He went away from all that was of the Order of Christhood, because He had to descend even unto the outermost darkness where men and women were dwelling, the land of Sodom where the fleshly mind ruled every desire and feeling, where the heart knew no pure and spiritual love, and where the life of the body in every form and degree was the life sought after ; and the land of Gomorrah, the land of grossest spiritual darkness, where no voice from the Divine was ever heard, nor any spiritual Vision seen.

J. TODD FERRIER.

THE NEW INTERPRETATION.

LIII.

THE VISION CHRIST BEHELD.

THE Vision presented by those who wrote the Fourth Gospel record, of the Christ appearing to Mary Magdalene, shows that they knew not what the story referred to. They found the story amongst the Logia presented in the Sayings of Jesus composed by St. John—a presentation of Logia spoken by the Master to which we have frequently referred. They took the picture of the Vision of Celestial Christhood which they there found, and made of it the story now accepted by the whole of the Western religious world as the very surest testimony to the physical resurrection of Jesus, and likewise the most beautiful incident in the entire Records—because it made manifest the love of the Christ for the woman around whose life there has been woven such strange history on the outer planes of this world—a woman who was even as the outcast, and who yet was able to possess love so pure as to be in a state to apprehend that of the Christhood. They took the picture where the Christ Himself was presented as having passed into the state known now for the first time since those days as The Magdalene, and as having experienced such awful anguish in that state that His very being was almost rent, so that He prayed in the hour of His dire agony for some manifestation of the Divine Love to be shown unto Him lest He should Himself perish amid the fearful state into which He had entered. He uttered His awful cry unto His Father after His prayer of agony to have the burden taken away if it were possible, and then was said to have yielded up “The Ghost.” The Vision which was then vouchsafed unto Him from the Divine Love, and which was made the basis of the story now found in the Fourth Record, was the Vision of the Adonai upon the Celestial Kingdom as the Sign of the Cross in the Celestial Heavens. He was then in the state known now as The Magdalene, sorrowing because He had lost Him whom He most loved, and was anguishing in His whole

being for the inward light of the Holy Spirit which He had had to yield up ere He was able to go down into the state. The Vision was given unto Him soon after He had passed away from His Christhood, and before He had left those who were with Him unto the last. And it was unto them that the story was told of the Christ making the divestment of His beautiful Christhood, until He even reached down unto the state of The Magdalene when the Soul would pass into the outermost darkness and be as one who had forfeited the Divine Presence within the Sanctuary so that no more the Divine Vision was beheld by the Soul. Because the state of The Magdalene is not simply one on the physical plane, as that term is now understood, but it is the state into which a Celestial being passes when he forfeits the Celestial light within him ; for that is the light known upon the Celestial Kingdom as that given from the Holy Spirit or the Holy Paraklete. And to forfeit that Holy Presence within the Soul, is to be a Magdalene (not merely one who has had the awful misfortune to be thrown into what is spoken of by men and women as that state in the body, but one who has gradually descended from the Celestial Kingdom until they have reached a stage in their disintegration when the Divine Light has to be with-drawn, and they no more are able to receive from the Divine, being no longer in the necessary state to receive inward illumination from the Lord as the Sun).

The beautiful story when known in the form in which the Christ gave it, will be found to represent what He Himself must needs pass through. It will show indeed the terrible nature of the state, and all that the Soul would suffer in passing into it. It will show indeed the terrible pride of heart and Soul by which such a state is brought about. And it will also make manifest unto what fearful conditions the whole of the House of Israel had fallen, not to speak of the House of Judah.

J. TODD FERRIER.

THE ARISING UPON ISRAEL.

The Glory of the Lord shall now manifest itself even as in the days when no darkness covered the face of the deep, and when the Earth was without those forms whose existence made void its form : for the Lord shall arise and shine upon all peoples.

The Glory of the Lord shall now manifest itself even as in the days before the land of Israel was defiled and its people carried away into a strange land where they were made the slaves of those who bought and sold within the gates of Babylon, and who used them like goods with which to trade : for He shall arise upon them when they turn unto Him, and seek Him only within the Sanctuary.

The Glory of the Lord shall now manifest itself unto all His Children even as in those days when no oppressor was in the land, and when the House of Israel was unbroken, and no tribe was lacking, and none were as the masters and rulers within the City of Zion, but all were Brethren, the least and the greatest being as one : for the Lord shall again arise upon the land of Israel, and cause His face to shine upon His Children, that His way may be known unto them, and through them, His Saving Health unto all people.

The Glory of the Lord shall shine upon the land of Judah as when she was beautiful, and her garments were undefiled through the ravages of the stranger who deceived her with his false presentations, and so allured her to the land of captivity where she lost all her beauty and found only sorrow and bondage for herself and all her children who went down with her : for the Lord shall arise upon her when the healing of Israel is accomplished ; and He shall break in pieces the oppressor, so that her bondage may be broken, and her captivity be no more.

THE NEW INTERPRETATION.

LIV.

THE ADONAI.

WHEN the Vision of the Christ was represented as something objectively beheld by one who loved the personal manifestation of the Christhood in the form of a man, and the one who was said to have beheld that Vision was represented to have been a Magdalene, a twofold error was made. The presentation of the visible form of the Christ had for its purpose the associating of the Divine with the human form. It was another subtle picture of how the Divine and the Human were one. It made of the outward form the real Christ, and so directed the mind to the picture presented as the true exposition of the passing away from the state of a human form into that form which no man may behold and persist in a life whose whole purpose is to find the life offered unto the Soul by the kingdoms and rulers of this world. The outward form of Jesus was the form presented. It was He who was made to be the Christ, and not the Holy One who spoke through Him. It was the mere form that was associated with the Christhood, and not that which was made manifest through the form.

The Christhood thus became a mere outward exhibition on the part of Jesus as He is represented to have passed from place to place, healing the bodies and the minds of all who were afflicted, and teaching those who were able to receive the message which He had to give. The Christhood was thus turned into a mere outward manifestation. It was associated with the mere form of a man, and the man was ever after spoken of as Divine. The Divine was thus reduced to the human form, and the human form became once more deified.

The picture was but a repetition of all the deifications of the human form which have marked and marred the ages. It was the repetition of the Hebrew picture where the Divine is represented in human form appearing unto the prophets; and it was likewise the subtle perpetuation of the Greek and Roman conceptions of the Gods. Those

who wrote the Fourth Gospel, opened their picture by presenting the Divine Logos as the Eternal Being from whom all life sprang, and then made the Logos take a human form and live like a God amongst men and women. They made the Logos into a man, and presented Him as one whom men and women should regard as a God. They made of the man, one who was like a God in all his attributes ; and they made of the Logos, one who was a man in all His attributes. They thus presented such a picture as no man could understand, and in doing so made the true Vision of the Divine Presence within the Sanctuary of the Soul itself, impossible almost, because of the false direction given to the mind. For the Vision of the Adonai within the Sanctuary of the Soul who has approached unto the Estate known as Christhood, may never be made manifest in any outward form. The entire Sanctuary is filled with the train of His Presence ; and the Holy Place must be kept sacredly guarded when He makes Himself manifest.

J. TODD FERRIER.

WITHIN THE SANCTUARY.

O ever Blessed One ! We Thy Children would now seek to worship Thee within the Sanctuary where Thy Presence ever abides, where Thine Altars are all overlaid with the Gold of pure sacrifice, and the very Cherubim and Seraphim veil their faces and their feet before Thee as they cry unto each other, Holy, Holy, Holy is the Lord God of Sabbaoth !

The Heavens are full of Thy Glory. Earth hath long forsaken Thy ways and sought a glory which is not from Thee. The World is full of that glory, and Thy creatures have long sighed unto Thee because of its falseness and its oppressive dominion.

May we be even as those who wait upon their Lord, that our worship may be pure and our vision true. May we be as those who serve ever before Thee in unwearied and loving ministry. Amen and Amen.

THE NEW INTERPRETATION.

LV.

THE MANIFESTATION UNTO MARY.

THE Vision of the Christ unto Mary Magdalene, was the apprehension by the Christ Himself of the Divine Presence when He first rose out of the state known now to have been that of The Magdalene. It followed the picture presented to the Christ in the Gethsemane, of the awful state into which He would descend when He passed into that of The Magdalene, wherein naught but sorrow and darkness would reign—sorrow for the fearful loss that would come upon Him when He passed out of the Christhood Estate, sorrow whose voice would break forth in such anguish as the woman is said to have experienced when she found that someone had taken away her Lord and she knew not where to find Him; and darkness such as is there represented in the vision of the woman who knew not her Lord when she saw Him, but took Him to be the gardener of the place where they had buried Him.

The story of the woman who was a sinner in the house of Simon, who wept such bitter tears because of her fallen state; who made of her very hair (or covering for her head or mind) the instrument by which to wipe up the awful signs of her sorrow; who broke over the head of the Christhood an alabaster cruse full of the most precious ointment, and thus anointed Him for His burial; who sought to recover her purity, and to possess the consciousness of the Divine Love so as to know the holy joy and peace which break upon the mind when it knows the Divine Forgiveness or Healing; who had loved much in her life, and was therefore able to enter into the realisation of the Divine Love; was the story of Mary the Magdalene, and was none other than that of the Christ Himself passing down into the fearful degradation implied by that state on all the Kingdoms—in the body, the mind, and the mind of the Soul, though, in His case, not on the Kingdom of the Soul itself; for in all His

descents, even unto the outermost and the uttermost, His Soul remained absolutely pure in desire, though, because of that very purity, He had anguish unspeakable.

The woman who was a sinner, who came unto the house of Simon to find the Christhood; who made manifest so great sorrow for her fallen state; who wept her very life away at the feet of the Christhood; who took the very covering of her head or mind to wipe up the manifestations of her sorrow; who then broke upon the head of the Christhood the valuable cruse of alabaster and poured out its contents upon Him with a view to anointing Him unto burial; who followed the Christhood to share His ministry; who was with the Christhood to the last, and was the first to seek unto Him though buried; who anguished more than any other Soul because of the loss which had befallen her, and who sought early unto the Sepulchre where they had laid Him whom she loved; who remained outside the Sepulchre weeping, sorrowing and anguishing; who had given unto her mind the Vision of the Christhood resurrected, whom at first she knew not until the Vision spake unto her in terms so familiar and loving that they at last awoke the Soul from its awful sorrow, and made it behold once more the Vision—was none other than the Christ-soul entering into and passing through and awakening from that awful state, manifold in its nature for Him because it embraced all the kingdoms, known as The Magdalene.

J. TODD FERRIER.

THE DIVINE RULE.

O ever Blessed Potentate whom we know as our Heavenly Father, Thy rule over Thy Children is one of unspeakable tenderness and love. The world-rulers know Thee not in Thy beautiful Love and tenderness, since their ways are indeed far from being Thy ways, or their thoughts like Thy thoughts. Thou bearest rule over Thy little ones with a gentleness whose greatness sustains them in their frailness, and guides them in their uncertainty ; but the world-rulers afflict those whom they rule over with burdens grievous to be borne, and smite them with the rod of their power. Thy sceptre is the sceptre of Righteousness, and Thy government an all enfolding Love which embraces in its Compassion, all Thy Children, and in its Pity, all the creatures which were fashioned out of the darkness into which Thy little ones fell ; but the sceptres swayed by men, and the governments which have grown up around them, know no love for the little ones ; nor any compassion in their ways towards those who be bowed down under the burden of their rule ; nor any true pity for the helpless creatures whose lives they hold the dominion over, making them the sport of their cruel passions and the ministers to their low desires. How unlike is man to the image which Thou didst fashion in the day when Thou didst speak into spiritual being the human Soul ! How unlike unto Thee is that Soul whom Thou didst fashion when Thou didst name him a child of Thine ! How unlike are the ways pursued by him to those which Thou didst appoint ! How unlike is his image now to that glorious image unto which Thou wouldst call him ! O, may man at last attain unto that image through hearing Thy tender Voice, and turning his ways unto righteousness and love !

Amen and Amen.

THE NEW INTERPRETATION.

LVI.

THE MANIFESTATIONS.

THE whole of the story of the Manifestation presented in the various Records, but broken into parts that its meaning might not be understood by any one, was given by the beloved Master unto His few intimate and devoted friends, soon after He had passed through the Agony spoken of in relation to The Gethsemane. He gave it unto them to illustrate the meaning of the Sin-offering for Himself, what the nature of it would be ; what it would mean for Him to pass away out of His Christhood Estate and enter into that of The Magdalene ; what it would mean when He again awoke to find that He was no more the Christ but had become as one of the most fallen ; what it would involve Him in of darkness within His mind, and anguish within the Soul. The story was given unto the few because of the very sacredness of the burden of which it spoke, and lest it should not be understood in its spiritual significance. It was given only unto the few who were most nearly approaching the Estate of Spiritual Christhood, to enable them to understand the nature and meaning and path of the Sin-offering.

AT BETHANY.

The Manifestation unto the disciples in Bethany, was the unfoldment by the Master unto the few Souls who were in the House of Mary, praying, (the House of the Christhood Estate upon the Celestial Heavens of Divine experience whereon they were able to behold and understand from the Divine) of the full meaning of the Estate of Celestial Christhood, and of that absolute service unto the Divine found in the good work wrought by the woman who was said to have anointed the Christhood for burial, when even the very life of the beautiful Christhood is broken like a cruse of most precious and most costly ointment, and poured out upon the head, or mind.

IN GALILEE.

The Manifestation unto more disciples in Galilee was

the unfoldment unto those who were approaching the Estate known as Human Christhood, of the meaning of a Spiritual Christhood : for Galilee means the mind of the Soul.

WHEN THE GATES WERE CLOSED.

The Manifestation unto the group of disciples at Eventide when Thomas was said to be absent, was the Manifestation of the Christhood Estate unto those who sought it eagerly with all the heart as for some precious Estate which they had lost, and who so sorrowed because they could not find it, that they met to commune with the gates closed—the Gates of the Senses—against any intrusion by the enemy who had not only put to unspeakable suffering and shame the Christhood as manifested through Jesus, but who also sought to put to shame, and even spiritual death, all who sought to follow after the like beautiful Estate.

WHEN THOMAS WAS PRESENT.

The Manifestation unto the same disciples when Thomas was present who had affirmed that he would not believe in the reality of the Manifestation, unless he was permitted to behold the effects of the crucifixion upon the form of the Christhood, and even to feel them with his own hands, was the manifestation of the Estate when it was bruised through the awful Sin-offering, when even the wounds were all visibly exposed unto the doubting mind, until even that mind who could not receive the restoration of the Christhood without the manifestation of all His wounds, at last was constrained to say "My Lord"; unto whom the Christhood replied, "Blessed are they who, having seen my wounds, are able to believe in the Divine Love; but more blessed are they who though they have not seen these wounds as thou seest them, have yet been able to enter into the Estate."

AT EMMAUS.

The Manifestation unto the two disciples journeying to Emmaus in the twilight, who were earnestly speaking to each other of all that had happened unto the Christ

whom the rulers of this world and the high priest in the City of Jerusalem had taken and cruelly put to death, but who was said to have risen again from the dead ; who knew not the Christhood when He made Himself known to them neither in His form nor His speech, but whom they nevertheless besought to abide with them as the light was far spent and the night was at hand, was the last manifestation of the Celestial being who had overshadowed the Soul of the Christ, and whose departure from Him was at hand so that His Celestial light would no more burn. The light within Him was then burning so low that in the eventide He was unable to discern either within the Soul or the Mind, Him who had accompanied Him from the Divine Presence to illumine Him from the Lord. So dark had the Mind grown amid the ever deepening gloom into which the awful Sin-offering was taking Him, that it was not until the Celestial being or Angel of the Divine Presence broke unto Him the Bread of Life once more, that He recognised by both Mind and Soul who it was who had been with Him as He journeyed unto Emmaus where the Last Supper of the Lord was to be celebrated.

UNTO SIMON PETER.

The Manifestation unto Simon Peter when he with the other disciples had been out all the night upon the Sea of Galilee fishing, but whose toil had brought them no return until the Christhood was beheld by them awaiting them that they might sup with Him, and at whose voice they let down their nets on the right side of the boat and brought out of the deep one hundred and fifty-three fish, was the manifestation unto the Mind represented by Simon, of the meaning of the profound nature of the work of one who would be even as the Divine. It was a manifestation unto the Mind of what a Celestial Christhood meant.

The manifestation was on the shore of the Sea of Galilee or the plane of the Mind when the Mind is turned towards seeking for the meanings of the Mysteries, but is seeking in the wrong direction, because it is turned

towards that which is implied by the wrong side, outward personal and material interpretations. And the invitation of the Christhood to turn to the right side, was the call to the Mind of Peter or the Understanding, to seek only on the side whereon the Christhood stood. For only on that side may the Mind find the true meaning of all that had happened unto the Master. The finding of so many great fish or profound meanings through following the wisdom of the Christhood, was the sure testimony that He was from the Divine Love, and spoke on His behalf. The number is significant, and spoke of the passing of the Mind into spiritual conditions amid which it would be able to not only apprehend the meaning of the Christhood, but be able to enter into the Estate.

J. TODD FERRIER.

THE LORD OUR BANNER.

The Glory of the Lord shall make manifest unto all the Children of the Cross when they once more raise their Ensign, and show unto the House of Judah that the Lord is their Banner and their Defence.

The Glory of the Lord shall make manifest unto the House of Israel when they lift up their Banners towards the Hills whence their help ever cometh, to make plain unto the wayfarer that the Lord is their Shield.

The Glory of the Lord shall make manifest unto the House of Judah when her children once more return unto Bethlehem, and then gather around the Ensign of the House of Israel, so that they may shelter beneath the very walls of Zion, the Holy City of the Lord.

The Glory of the Lord shall make manifest within the Gates of Jerusalem when no longer the stranger treads her Sacred Courts nor desecrates her Sacred House, but all her palaces are restored for her inhabitants, and her terraces are once more made beautiful.

WE WOULD BLESS THE LORD.

O Most Blessed and Adorable One ! We Thy Children would bless Thee. We would lift up our hands within the Sanctuary and bless Thy Holy Name. We would adore Thy matchless Love whose tenderness has borne with us in all the strange ways along which our feet were set by those who bore rule over us. Thy Love has nourished us often when we knew it not, and when in our sorrow and pain born of our bondage to matter, we thought Thou hadst indeed forgotten us. In the day of our wounding when those who bore rule over us made us heavy with the chains of our captivity, and our very Souls languished for the Streams of Zion and the sure Manna which ever falls from Thy dwelling within the Sanctuary, it was by Thy great Love that we were healed ; it was Thy great Love whose tenderness nursed us back to life ; it was Thy full and free Love flowing unto us like Streams of Life which restored and refreshed our Souls ; it was Thy great Love, like life in abundance, which nourished us back to Health of Countenance. We would adore Thee and bless Thy Holy Name for ever and ever.

Amen and Amen.

ANSWERS TO CORRESPONDENTS.

J.M.—What are, and what were, before the Fall, the seven planes of the Planet?

The Seven Planes of the Planet were those spheres beheld by the Prophet (see Ezekiel, 1st Ch.) moving up and down the Planet, whose motions were even like the Spirit of God. They were then volatile, and were entirely spiritual in their substance, and fully responded unto the Divine. They were the "living wheels full of eyes" and said to have been "the seven spirits of God," because they were the reflectors unto the Planet of the Seven Elohim who interpreted the Divine Love and Wisdom.

The seven spheres were the Heavens of the Planet, and were to be the abode of all who had been generated for the Divine upon the outer plane or sphere. They were beautiful in everything that reflected the Glory of the Divine Love. But now they are no longer spheres full of that Glory, volatile and responsive to the Divine; they are now only remnants, all mixed together in various degrees of materialised spiritual substances, irresponsible, non-volatile, and incapable of any longer performing the work for which they were first generated.

What are the Four Kingdoms?

The Four Kingdoms were the four Estates. They represented the full life upon the Planet, from the Estate of the Planet-Soul into whose care the system was committed, down to that of the human Souls who were generated upon the outer sphere. The Kingdoms were not such as are now associated with the life of the Planet, but were all pure. They were the Four Estates of spiritual being, from the creature or first state of the Human Soul, up through the true Human, to the Celestial and the Divine. Man knows only such Kingdoms as Science has presented to him—Mineral, Vegetable, Animal, and Human. But all of these are false Kingdoms; for on the Spiritual System known as Jerusalem, all that now comprises the Mineral Kingdom were beautiful Spiritual Substances; the Vegetable Kingdom was indeed a Kingdom full of Celestial Substances; the Animal Kingdom had no place; and the true Human Kingdom had nothing to do with a material form.

What is the Moon?

There have been indications given in the HERALD of the true nature and function of the Moon. But the full history may not yet be made manifest. She was the accompaniment of the Earth to aid her in the evolution of her spheres whilst the process of the generation of the Human Races was being accomplished.



THE HERALD OF THE CROSS

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THE SPIRIT OF THE LORD.

The day of the Lord hath appeared when He should make manifest unto His Children the great love wherewith He hath loved them in the days of old, even when they were sojourners in a strange land and the bondslaves of those who dwell therein.

He hath had great tenderness unto all His sorrowing ones, though, because of their bondage, He hath seemed neither to hear their prayer nor have regard unto their cry.

He hath not forgotten His promise made unto them in the days of their anguish when they found themselves deceived and betrayed by those who desired to bear rule over them, that He would accomplish their Redemption through the hand of a Redeemer.

He hath had regard unto both their cry and their prayer, and will now accomplish their Deliverance from their bond-service unto those who seek to make of them only the means by which to find a fuller life in this world of sensuous service and seeking, where the vision of the Soul is lost, and the Christhood Estate is crucified afresh continually.

TO BE IN CHRIST JESUS.

THE hour has now struck when all who went away from the Divine Kingdom to perform their ministry as the Christs of that Kingdom through whom the Divine Love and Divine Wisdom were interpreted unto those who were ascending through the Celestial Heavens towards the Vision upon the Divine Kingdom of the Adonai, and unto all who were rising up through the Spiritual Heavens towards the Vision of the Adonai upon the Celestial Kingdom, shall again return unto that Estate. For the Day of the Lord has appeared when all His Saints shall again enter within the portals of the Holy City of Zion, there to once more behold His Image whom they have long lost amid the awful darkness which fell upon them when they went down from Bethel unto the land of the stranger, and found themselves made captives by those who sought to bear rule over them, and who carried them with them into Babylon where they were grievously afflicted. For the Holy City of Zion is none other than that City of the Lord whose foundations are Love, whose bulwarks are Righteousness, whose Gates are all precious Pearls fashioned upon the posterns through the suffering in the work of walking in the Highway into the land of Beulah from the wilderness of Judah, and whose life is that of the Saints of God who, having come out of the Great Tribulation, have washed their robes in the Life-stream of the Divine Love, and put upon themselves "the righteousness of the Saints," the Christs of the Kingdom.

The Day of the Lord has appeared unto all who were waiting as servants watching for the coming of their Lord when they shall enter into the Marriage Supper of the Lord—that Supper when the Soul is filled with the Glory of His Presence, and the life becomes one with Him. For His coming was to be even as a stranger in the night, and when all who were not looking for His appearing were heavy with spiritual sleep, so that His

appearing was unknown except unto those who watched for His coming. For, when He appeareth unto all who have long watched for His coming, and they enter in with Him to the Marriage Supper where they all become like their Lord, then shall He manifest Himself unto them as in the former days when Jerusalem was the Holy City, and when the Gentile had not trodden her thorough-fares and broken down her walls to make of her a reproach. And His manifestation unto them shall so change them that their garments will be glorious as they pass into the King's chamber to behold His Image, and to rise even from Glory unto Glory, ever more and more transformed into His own likeness, until they attain unto the full stature of Christ Jesus—the Christhood Estate and the Christhood Redemptive Service. For to be in Christ is to be in Christhood; and to know the full stature of Jesus is to know the path of redemptive service. And to be in Christhood is to be in such a state as the Christ was in as He made manifest unto the few who were able to receive the Divine Love and the Divine Wisdom—a state of perfect purity in outward and inward life, in which no impure thing might be eaten, nor any impure desire be permitted, but where the entire being was consecrated to the Heavenly Father who is too pure to regard evil under any form or in any conditions, and who invites His Children to be *Perfect*, and so to become like Him. And to attain unto the full stature of Jesus is to realise, even as He is said to have done, the Redeeming Work unto which all the Saints or Christs of the Heavenly Father are called. For it is on the Estate represented by Christhood that the attributes necessary for Redemption are acquired, and the Redeeming Work accomplished. It is in the Estate of Christhood that the Marriage Supper of the Lord is partaken of, that the life becomes clothed with beautiful garments, and the Soul passes from Glory to Glory.

J. TODD FERRIER.

THE HERITAGE OF THE SOUL.

THE hour has also struck when the full meaning of the Path of the Sin-offering may be explained. It was the Path taken by the whole of the Children of the Father, both of the House of Judah and the House of Israel, when they went down into the lowest conditions into which the Planet had fallen through moving away from the Kingdom of the Divine known to Science as the Plane of the Ecliptic. For they all went away into like conditions as the Mind or Magnetic plane of the Planet was in as the result of having moved away from the Divine Kingdom, when they sought to function upon that plane through minds which were generated out of the corrupted spiritual essences which were of the same nature as the fallen Mind of the Planet, and which gradually fitted them to function through the terrible Saurians which had been fashioned by the fallen Mind of the Planet upon its outermost sphere where all its beautiful spiritual substances given for other and nobler purposes, had been perverted, and its once beautiful volatile and responsive outer Kingdom was fixed, and its planes almost destroyed. And the Path which the Children of the Father afterwards made for themselves was that Path which Physical Science has so often affirmed was followed, though it has not been able to account for the many apparently strange links in the chain which they wove as they trod that Path, nor why there should have ever been such remarkable material phenomena with mind unfoldment born from what seems to Science nothing but what it knows as Matter.

The story of physical evolution propounded by Physical Science fell upon the whole of the Western Religious World like the blast of a trumpet summoning its teachers to reconstruct their theories about the generation of the human race. It struck at the foundations of their beliefs concerning the origin of the Soul when it affirmed that the human race as it is constituted

in its manifold nature, was the product of some mysterious and unknowable agency manifest in all Matter, and apparently working upwards from a consciousness of the most rudimentary kind until it reached the higher animal kingdom and culminated in the human consciousness, so that the highest consciousness in the human race which men and women would then fain have believed to be spiritual, was nothing more than a strange evolution from the lowest organic life, matter by nature and descent, without spiritual origin, and having, therefore, no great spiritual heritage. The new interpretation of the origin of man was so presented by the writers who professed to have made the discovery as in the writings now so well known, that the very foundations of faith itself as held by the whole Western World, were not only severely shaken, but were nearly destroyed ; because the Divine was removed from this world, or if present, He was only present as a blind energy operating through Matter, making Himself manifest as the most elementary consciousness, making of Himself manifold forms of the most grotesque and terrible nature in what is now spoken of as the path of the evolution of the human race, making Himself manifest through these awful forms under conditions unspeakably degrading and destructive, polarising in manifold consciousnesses whose whole path in life was cruel, until at last the human race was reached when the Divine again arrived at the consciousness of spiritual and Divine things through His own children.

When the new interpretation of the origin and descent of man was gladly accepted by the various religious schools (which at last it came to be), it nearly destroyed what true faith there was in these various schools concerning the Divine origin of the Soul ; for it turned the mind towards mere Matter to seek there for the interpretation of the Soul's origin and history where it found only a material beginning and no spiritual history. It turned even such a faith in the spiritual nature of man as these schools possessed, into a faith whose foundations

were laid in Matter, and which gave to the history of the Soul nothing but a material interpretation. It destroyed what pure faith there was in the spiritual beginning of the human races, made them nothing more nor anything higher than the expression of mere Matter, made the Soul itself to be only the result of a higher polarization of consciousness on the planes of Matter, made the whole of the religious experiences of the Soul in the remarkable history of the human races to be nothing more than the outcome of home and social and racial education. And thus the new philosophy reduced man as a spiritual being to mere Matter; gave him a history whose path is black right up through the animal and the human kingdoms; gave him no other heritage from the Divine than a Soul generated in the life born from the parents, without any noble past with its manifold memories of and aspirations and desires towards, some Divine Estate which it had lost. The new interpretation professed to interpret the beginnings of the human races, but in its path it was more like the dragon spoken of by the Seer who beheld it laying low the Saints of God, and making its path one of destruction to all those who sought to oppose themselves to it because they beheld both the meaning and the origin of its false claims. For, instead of it giving to man any new interpretation of his origin and history, it has only given unto him the material explanation of the various orders in the higher animal kingdom, whilst, in doing so, it has destroyed the history of the human race as a race of spiritual beings, each Soul of whom had a spiritual heritage long ages prior to the existence of any animal kingdom. The interpretation which was supposed to do so much for man by way of explaining to him his history has therefore not only failed most grievously where it was most essential to have light thrown upon that history, but it has taken away from him such heritage as he had. It has changed him from being a spiritual being who once was higher, but who fell from his first Estate into such states as led him ultimately to enter the animal

kingdom which was by evil misfortune fashioned on the outer kingdom of the Planet, into one who began his history in the lowest and most evil of these awful forms with which misfortune to the Planet had peopled her lower or outer kingdom. It has indeed professed to give man a heritage whose whole path is strewn with wreckage, whose every way was full of destruction, whose manhood has been attained only after ages of untold suffering born of terrible conditions full of the direst hate and cruelty whose marks are still visible in the terrible racial hatreds made manifest in the conduct of race to race, and people to people, and man to man; but it has only tabulated phenomena on the plane of man's body and brain-mind whose true nature it has not understood, and into which it has read a meaning which is not true, until its interpretation becomes nothing but a travesty of the real meaning and history lying within the phenomena made manifest in the *apparent* evolution of the animal kingdom up to the human kingdom.

When the path followed by the Souls who fell from The Bethlehem or state of pure spiritual aspiration, is made known unto the disciples who regard Physical Science as the true interpreter of the outward history, they will find in it not only all that is true in the outward interpretation, but likewise all those links which are lacking; and they will also find that which is of far more importance, the true meanings and causes of the various orders in the supposed descent of the human races. Nay, they may even trace the path of those Souls who were on The Bethlehem acting as the spiritual teachers of the children of this world, and also the path pursued by nearly all the children of this world. They may trace, not the history of the Soul in its evolution from elementary states of consciousness up to its present spiritual experience, but the history of the Soul falling from a state of spiritual purity into one of awful impurity; from the position of souls who had arrived at the inner Vision of the Divine so that they were able to know from

the Divine, to that of Souls who had lost all that knowledge of the Divine Love and Divine Wisdom through the descent from that state known now as The Bethlehem to one where no light from the Divine could break upon them because of the fearful conditions by which they were surrounded. They may also trace those who had not quite reached unto the consciousness of the Divine Love but who were nevertheless children of love, who had sought that Love whilst dwelling on The Bethlehem because it was the Divine way along which the Soul had to travel in its evolution from the Human Kingdom to that of the Divine, but who had the misfortune to be drawn down into the same conditions as the rest of the children of this world had found and entered into. They may even trace the children of this world who had not reached that point in their evolution when they were drawn to consciously seek for the realisation of the Divine Love, and who were the more easily persuaded to go down into the awful forms which had been fashioned during the first Saurian ages out of the fearful conditions into which the Planet had gone down when it moved away from the Divine Kingdom spoken of in Science as the Ecliptic.

J. TODD FERRIER.

THE EVIL IN THE MIND.

The Christhood Estate is that state of body, mind and heart, when they are all purified from the evil by which this world was overtaken when the Soul of the Planet lost her Celestial Light through her Mind becoming changed in its purposes and moving away from the Kingdom of the Divine Love and Divine Wisdom, and thus losing her equilibrium so that her beautiful planes whose Substances were Spiritual and reflected the Glory of the Divine, became fixed and so changed in their nature that they lost their spiritual magnetism.

The Planet-Soul was not only a Soul, but was also a Spiritual System. It was the House of the children of Judah. It was the House of all the Souls who were generated upon the planes of the System which was known as Jerusalem. It was the House of all who were of the Twelve Tribes, because the Twelve Tribes were the Souls who had been generated upon the System of Jerusalem in the twelve stages of spiritual evolution or twelve Gates through which they passed on their way towards the Vision of the Divine Love upon the Spiritual Heavens, when they would pass upwards into a new phase or order of their evolution on the planes of Heaven where the life and ministry of Souls were Angelic, and where they would then pass out of human Soul-life into the Angelic.

The evil which overtook the Planet when its Mind purposed to move away from the Divine Kingdom for a brief period, in the vain hope of the more speedily accomplishing the evolution of all its House of Souls, was, that the whole of the House were lost through being deceived by the Mind into seeking for their life under the new and terrible conditions set up as the outcome of the mistake, so that their own spiritual nature was likewise changed, and all their desires sent outward and downward from being inward and upward towards the Divine.

WHEN HIDDEN MEANINGS ARE UNFOLDED!

WHEN the path taken by the Souls of those who were on The Bethlehem as the spiritual teachers and helpers of the human races, is made manifest ; and the path pursued by those who were seeking the Divine Love unto such a realisation as would enable them to pass upward and inward to the lower Spiritual Heavens ; and the path pursued by those children of this world who had not reached unto that stage in their Soul evolution which would constrain them to pursue the path of the Divine Love ; then may the full meaning of all the terrible history upon this Planet become clear unto all who desire to know how it came about that such awful forms, many of them terrible and cruel in their nature, many of them ignoble in mind and unspeakably sensual in their ways, could ever have been fashioned as the outcome of the Divine Love and Wisdom operating in the world. And they will then understand upon what wall the Handwritings were written against all who fell from The Bethlehem, how these Handwritings were written, how it was that they prevented the Soul from reaching up into the lower Spiritual Heavens, and how they had to be "blotted out" by the Christ-Soul in the Path of the Sin-offering. They will then understand the very nature of the Sin-offering ; what it meant unto the Christ-Soul ; how His awful anguish was caused in The Gethsemane when He beheld what it would mean for Him to take up the burden and bear it through every state into which the Soul had descended, so that He might be able to blot out the fearful images of evil written upon the magnetic plane, and thus take away the "barrier" or "middle partition" which prevented the Soul from rising to find those spiritual conditions essential to its Redemption unto purity and love and goodness born from the Divine. They will then behold with open eyes the meaning of so many of His sad and sorrowful Sayings. They will see into the inner meaning of many of the parables attributed to Him. They will behold the inner meaning of those

things which He spake to the few men and women who remained with Him after His Betrayal, Trial, Crucifixion, and supposed Resurrection. They will know who were those Sheep of the Fold for whom He was laying down His life; who were the "other Sheep" which He had which were not of the same Fold whom He must also bring; and who were the enemies of the true Fold who sought to enter in by some other way than the true door—the Christhood Estate. They will know who the ravenous wolves were who entered into the Sheepfold and scattered the Sheep, and drove them into "the waste places," "the wilderness," and even "the desert place" where they were lost for untold ages, and where the Christ-Soul had to seek them in the Path of the Sin-offering as "the Good Shepherd going down into the wilderness" and laying down His life for the lost Sheep of the Fold. They will know what the Sin-offering meant for the Christ-Soul as He went away into the far wilderness to seek out them that were lost. They will understand what it imposed upon Him of awful suffering as He went away from the beautiful conditions of His Christhood, to be burdened with the awful conditions of life in the wilderness. They will then open their eyes in wonder even as the disciple Thomas is said to have done when he beheld the very marks of the Crucifixion, to behold what manner of love it was wherewith the Christ-Soul loved the Children of the Father; how great was its purity; how pure it was in all its seeking to find the Sheep of the Fold and take them out of their awful wilderness; how profound was its seeking when it went away even unto the remotest parts where the awful conditions were even as the most dreadful of the terrible forms which now inhabit the wilderness of the animal kingdom, where the lion of force and the tiger of passion, the serpent of hate and the cockatrice of deceit, the asp of spiritual death and the unfeeling basilisk, made their lair.

J. TODD FERRIER.

THE NEW INTERPRETATION.

LVII.

THE ASCENT OF THE SOUL.

WHEN the Children of the Cross who once ministered unto the children of Judah (the children of this Planet) were betrayed to go down into the awful conditions which had been generated upon the Astral Kingdom or magnetic plane of the Planet, through their trust in the love of the children of the Planet for them, in order that they might still be able to minister unto them, and in the hope that ere the children of Judah went too far down they might be able to bring them up again on to The Bethlehem, they little dreamed what a terrible history they would write in indelible letters on the animal kingdom which the Mind of the Planet had formed for itself when it moved away from the Divine Kingdom or the Ecliptic. Their descent into the lower parts of the Heavens in order to minister unto the children of Judah, cost them the divestment of all those attributes by which they had been able to function on the Celestial Heavens. And when they went down even unto Bethel from the Spiritual Heavens, they had to lay aside all those attributes by means of which they were able to receive direct from the Divine. They were, therefore, under great limitations compared to what had been their heritage on the Spiritual and Celestial Heavens. They were put under these limitations out of love for the children of this world, so that they might be able to go down unto Bethel and dwell amid them as their spiritual guides and teachers, in order to enable them to follow the true path of their evolution upon the lower spiritual planes until they reached the state expressed in the term The Bethlehem—that state when the Soul has so unfolded that it is able to function on the lower Spiritual Heavens, and to realise in proportionate measure, the Divine Love. Their limitations were such that they were even as the brethren of the children of Judah, though, having once known the Divine Love and the Divine Wisdom in

sublime fulness, all their longings were ever towards the return unto those attributes which they had had to lay aside so as to be able to descend unto the state known as Bethel.

It was the limitation imposed upon them in their loving service unto the children of Judah which prevented them from beholding the awful state into which the Planet had fallen, and how fearfully dangerous it would be for them to descend from Bethel unto the Gilgal—which was within the magnetic plane. They saw not how terrible were the enemies who were making their lairs in the Gilgal, nor how they lay in wait both for the children of Judah and themselves. They beheld not the meaning of all the false conditions which these enemies had set up, nor how treacherously they would deal with any Soul from the Divine Kingdom. They beheld not the fearful images upon the Gilgal which had been fashioned by the Mind of the Planet when it moved away from the Divine Kingdom or plane of the Ecliptic, nor sensed any danger in following the children of Judah when these latter descended to the plane where abode the Shechemites or fluidic forms which the Mind of the Planet had fashioned soon after its most grievous mistake in moving away from the Kingdom of the Divine. They knew not the meaning of these forms, nor how fatal it would be for them to go amongst them. They had never beheld forms like them on the Spiritual, Celestial, or Divine Kingdoms, and so knew not how evil they would be if taken up by them as forms through which to function in their ministry to the children of Judah. They knew not what had happened unto the children of Judah when these latter went down unto the Gilgal ; but they loved them in their ministry, and so went down also to seek for them. But they found them not until they went as far down as Shechem, and there they discovered them with the Shechemites or fluidic forms, with whom they had made their dwelling. Nor were these foolish children to be persuaded to ascend again unto Bethel, so enamoured were

they of their new friends ; and the Children of the Cross were filled with sorrow and dismay, and knew not how to make their future ministry effective unto them. For it seemed to them that the children of Judah had lost all their love for them, and all true desire to rise on to the Spiritual Heavens. They knew not how to minister unto them because most of them had entered into union with the Shechemites by taking unto themselves fluidic forms and so turning all their desires towards such life as was presented upon the planes of Shechem. For when the Children of the Cross beheld how the children of Judah had turned away from seeking unto the meaning of all the beautiful images given unto them upon the planes of Bethel where they were being instructed in the path which they were to follow in seeking unto the understanding of these images or symbols of spiritual things, and how content they nearly all were to make their dwelling in Shechem rather than to return unto Bethel and seek unto the fulfilment of their spiritual evolution, they decided to return unto Bethel and there seek the Divine Will concerning what they should do. So they departed from Shechem and passed through Gi'gal until they arrived at Bethel where they rebuilt their altars unto the Lord.

J. TODD FERRIER.

FOR ALL SOULS.

O Ever Living Heavenly Father unto whom all Souls must come for succour in the day of their sorrow ; for strength amid their spiritual weakness to enable them to overcome the evil that is in the world ; for grace to lead them to the life whose ways are pure and lowly ; for that Love whose ways are like Thine, whose inflowing is the life of the Soul, its nourishment and refreshment as it lives its life before Thee :—grant unto all Souls the power to rise up into that Estate in which Thou art unto the Soul its true Succour, its real Strength, its fulness of Grace, and the Everlasting Love who enfolds, upholds, and purifies until even the Divine Kingdom is reached and the Divine Radiance is beheld. May Thy Children become like Thee in their ways, and thus bless Thy Holy Name for evermore !

THE KNOWLEDGE OF CHRIST JESUS.

The way unto the knowledge of Christ Jesus, is the path by which the Christhood Estate is reached ; and the path by which that Estate is realised, is one of Purity.

The path of Purity is one whose ways are pure on every plane, whose motives are pure, whose desires are pure, whose feelings are pure, whose purposes are pure, whose vision is pure, and whose end is the realisation of the Divine Love and the Divine Wisdom.

The knowledge of Christ Jesus is not any knowledge born in the mind of the brain : it is the knowledge born within the Soul from the Divine when the mind of the Soul has purified all its ways, having turned its face from beholding with desire the things of sense that it may behold its Lord ; and that its name may no more be known as Simon—the mind seeking its life in matter, but as Peter—the mind turned to behold what the Christhood is.

The inner meaning of the Christhood is known only unto such as have so purified their ways that no more are they like Simon the leper—the mind enslaved to the sense-life so that the whole being is smitten with spiritual disease (disease which no one may heal but the Divine Love), but who have become as Peter who was said to recognise the Christhood of Jesus—the mind illumined from the Divine so that it is able to behold what the Christhood is in its nature (true Sonship to the Divine) and to see what the Christhood means in its life (the giving up of the life unto Redemptive Service).

THE NEW INTERPRETATION.

LVIII.

THE ASCENT OF THE SOUL.

WHEN the Children of the Cross returned to Bethel without the Children of Judah, they then set out to ascend unto Mount Gerizim where the Sanctuary of the Lord was, that they might entreat of Him what to do concerning the children of Judah, since they chose to remain with the Shechemites in the valley of Shechem. For Mount Gerizim was that Mount where the Estate of the Soul passed from being that of the human heritage to be that of Spiritual Angelic life. It was the Mount ascended by the Soul when it sought to pass upward in its evolution from the Seven Spheres which made up the Human Kingdom, to those which made up the Angelic World. It was the Mount ascended by the Soul when it sought to know the Divine Love and the Divine Wisdom as they were realised upon the Spiritual Heavens. It was the Mount from which the Soul beheld the land of Promise, and from which it passed upward into the inheriting of it ; for the land of Promise for the Human Children of the Father was the Angelic State upon the Spiritual Heavens. And it was into that Estate which the human races should have entered, rather than to have gone down into the terrible fluidic forms which encircled the magnetic plane, and then into the animal kingdom which had been generated out of the unspeakably low conditions into which the magnetic plane or mind of the Planet had sunk. It was for the Angelic life that they were generated, and not for any kind of existence. It was that they might pass up through Beersheba (or the Seven Wells full of Heavenly Wisdom upon the planes of the Planet) even until they arrived at Beulah (the place of Vision or inward realisation of the Divine Love), whence they would have proceeded unto the Planes of Heaven that they might behold the Angelic Vision of the Lord as He descended upon Mount Horeb full of that glory which no mere man has ever beheld, to illumine them as a Sun. Yet did

they choose to go away from Bethel where they were being prepared through the loving ministry of the Children of the Cross, until the Gilgal was reached—that fluidic plane of the Planet which had been generated as the outcome of its moving away from the Divine Kingdom, and which had come to encircle the magnetic plane and to move within it—and then to be persuaded to go away into the land of the Shechemites or that part of the fluidic plane in which the forms had been generated, and to take unto themselves of these forms that they might dwell in their land and have their fellowship there; and then, worst calamity of all, to at last leave the circle of the Gilgal and the land of Shechem, and pass away into “the far country” where the cruel Danites had made their dwelling, and where they soon found themselves in captivity within the awful forms of the first Saurians which were by nature like the most evil of the serpents and the most terrible of the lions. For the path of Dan was like that of the great Serpent—full of every kind of passion and evil in all desire, whose action was like the lion’s whelp, tearing and destroying to the Soul.

When the Children of the Cross arrived before the Altar of the Lord upon Mount Gerizim and there presented unto the Lord their request, they were informed that the Divine Love desired that the children of Judah should be sought for even unto Shechem whither they had gone down, but that the greatest care should be exercised in seeking for them, since the Gilgal had become the abode of those evil minds who had gone away from the Divine Presence with poor Abaddon when he yielded up his Celestial Estate in order that he might fashion on the planetary Heavens, permanent phenomena. They were to be most careful in passing through the Gilgal or the fluidic plane, that the evil minds should not betray them even as they had betrayed those for whom they were to seek. They were not to go down further than Shechem lest they should lose their light, and so be lost amid the awful darkness which had overtaken the

Planet. So they left Gerizim where they had abode some time sacrificing unto the Divine to renew their strength through communion with the Lord and to equip themselves for the arduous and dangerous service which lay before them, descended unto Bethel where they renewed their sacrifices unto the Divine; and with many feelings of fearfulness for the children of Judah, knowing how easily they were betrayed by the Shechemites to make their dwelling with them, they descended unto the Gilgal where they found all the evil minds which had gone out with poor Abaddon lying in wait to betray any who sought to succour the children of Judah. So they again returned unto Bethel that they might inquire of the Spiritual Heavens what they should do.

When the evil minds who had come to the Planet and had taken up their abode in the magnetic plane, beheld the ascent of the Children of the Cross unto Bethel, they followed them under the guise of those children of Judah who had returned with the Children of the Cross from Shechem because they had no desire to make their dwelling with the Shechemites, but who had to remain at Bethel when the Children of the Cross rose on to Mount Gerizim because they were not sufficiently unfolded in their evolution to go up with them to sacrifice unto the Lord those Angelic Offerings which are the sacrifices of the Spiritual Heavens. During the absence of the Children of the Cross, the evil minds had approached unto the Gilgal where they made their dwelling in order to betray into the like conditions as they had done the children of the Planet, those who were sent to succour them; and those of the children of Judah who had not gone down with the rest, having made an excursion into the Gilgal, were attacked by these evil minds and overcome by them, and carried away into the same captivity as that into which the other children had gone down. They were attacked from the circle of the Gilgal within the magnetic plane, and borne off to the planes of Shechem where they were forced into the evil union with the

Shechemites out of which the Nephilim were born. And when the Children of the Cross returned unto Bethel, the evil minds arose by means of the Little House or House of Benjamin whom they had so grievously betrayed, until they were able even to reach up unto Bethel and present themselves before the Children of the Cross as the Little House who had returned with them from Shechem and whom they were preparing for the passing from Bethel through Beersheba unto Mount Gerizim.

When the Children of the Cross beheld what they believed to be the Little House whom they had nurtured with so great anxiety before leaving them upon Bethel whilst they ascended unto Mount Gerizim to receive instructions from the Divine, they were greatly rejoiced. They then purposed leaving them upon Bethel whilst they descended unto the Gilgal to seek for those children who had made their dwelling with the Shechemites; but the Little House made urgent request that they should likewise go down with them to seek for their brethren. So great was their entreaty not to be left behind that the Children of the Cross took them down with them. They thought that evil might overtake them should they leave them behind, so they journeyed together until the Gilgal or fluidic circle was reached, when they found all the forms of the Little House apparently undergoing a transformation not unlike that which had befallen those of the children of Judah who had remained with the Shechemites. They immediately counselled a return unto Bethel lest some great evil should overtake the Little House which it would be impossible for them to undo, and which might lead to the utter loss of the Souls of those who were within it. They had not yet awakened to the deception which had been practised upon them by the evil minds against whom they were warned from the Lord. They had guileless minds, understanding nothing of evil, knowing not even the nature of the terrible calamity which had befallen the Planet. And so they were the more easily drawn into anything which seemed a service

of love toward those whom they had ministered unto on The Bethlehem. But when their good counsel to return unto Bethel from the Gilgal was refused by those who had once loved that counsel, and who had such great longings to go up upon Mount Gerizim, and who had almost attained unto the Divine Blessing when the Divine Love becomes realised by the Soul, the Children of the Cross concluded that the evil had already overtaken them which they feared whilst they were absent upon Mount Gerizim ; and so they were overwhelmed with the sorrow born of so great loss as the destruction of the House of Benjamin. And they then knew that the evil minds against whom they were warned from the Lord had overtaken the Little House, and, having deceived them, had entered into them, encircling them and changing their fashion at will, even until they were no more the Little House of beautiful Souls, but the bond-slaves of subtle and cruel taskmasters who made them obedient unto their wishes by their cruel treatment. So they purposed to deliver them from their enemies by means of a patient loving ministry.

J. TODD FERRIER

THE WAY OF LIGHT, LOVE, AND LIFE.

Thy way O Lord is the way that leadeth unto Life, yet few there be who find it.

Thy way O Lord is the way of Light, yet few there be who behold it to walk therein.

Thy way O Lord is the way of Love, yet few be they who know it in Thy holy meanings.

O lift upon us the light of Thy Countenance that we may behold the way to walk therein, that Thy Life may be lived by us as becometh Thy Children, and Thy Love be made manifest through our having realised within our Souls its sublime meaning and its beautiful service unto all Thy Children.

May Thy Life be unto us our very garments, beautiful in their purity.

Amen and Amen.

THE ESTATE OF JESUS CHRIST.

The way unto the realisation of the Estate of Christ Jesus, is through the path in which the Christ trod when He made manifest the inner meaning of the life known as that of Jesus the Christ. For, as Jesus, He lived the Redeemed Life—a life free from everything which was impure, even unto all that He ate and drank, so that His very body was in the state of Redemption; and, as the Christ, He made manifest unto all who were in a state to receive it, the Divine Wisdom, as He unfolded to them the inner meanings of the Estate.

He made manifest unto them that the Estate of the Christhood could only be realised through the Estate of Jesus—the state of Redemption in body and mind; the state when the body is nourished only as the vehicle for Divine service, and the mind is the willing instrument of the Divine Life which flows unto the Soul from the Divine Love. To follow Jesus was, unto the Master, to follow the path of Redemption—the purified life; and to follow Jesus now, is to seek unto the Redeemed Life. There can be no realisation of the blessed Estate of Christhood except through the state of the Redeemed Life.

The Estate of Christhood is by the way of the Estate of Jesus; to reach unto the higher, the life must pass through the lower. To know the Divine Wisdom as a Lamp burning before the Divine Presence within the Sanctuary whose light is kindled from the Divine, the life must know the way of Golgotha where the life of the flesh is crucified, and Gethsemane where the Soul passes through the fires of anguish born within it from its own past history written in the Field of Aceldama, as it has sought its way back to the Life and Vision of the Divine Love.

THE NEW INTERPRETATION.

LIX.

THE ASCENT OF THE SOUL.

WHEN the Children of the Cross purposed to perform such ministry unto the Little House or those children of this world who had almost reached unto the position upon the path of the Soul in its evolution when they would have passed through the state known as Beersheba, having drunk in from the "Seven Wells of Heavenly Wisdom" represented by that term, so that they were able to ascend to Mount Gerizim where the Soul beheld the Lord as a Sun whose Glory would henceforth be theirs to know and realise more and more as they passed from state to state and rose from mount to mount upon the Spiritual Heavens, they little knew unto what they were permitting their love for these children to draw them in their endeavour to deliver them from the evil minds. Had they done so, then notwithstanding their great love for the Little House which had been unto them like the firstfruits of their ministry unto Judah, and which they had almost taken up into the Spiritual Heavens to there present them unto their Lord, they would not have ventured forth from Bethel. For them it was the going forth of the whole House of Joseph to find a captivity in Egypt, the going away of the Children of Israel into bondage to the Egyptians and to the evil and cruel rule of the Pharaohs. It was the passing down from Zion into Babylon of the entire Christhood of the Celestial Heavens of this System. For they followed the Little House from Bethel to Gilgal; from the Gilgal (or fluidic plane) unto Shechem (or the place where the fluidic forms had made their home); from Shechem unto Dan where the great serpent made its lair and where all the elements were those which destroyed life for the Soul. They went away from Bethel as Souls who knew their Lord and loved to do His will, unto the Gilgal or fluidic circle whose presence in the magnetic plane had almost destroyed it so that it could no longer rightly reflect spiritual things, and which soon

deceived the Children of the Cross by inverting the images which were sent unto them from the Spiritual Heavens ; from the Gilgal to Shechem where the living forms of the Gilgal or fluidic plane made their home, where the conditions were such that the magnetic plane was unable to send down beyond Shechem any true guidance for the Children who had gone down there ; from Shechem unto Dan where the great serpent of matter in a fixed state was found, and where the Danites, or first Saurians, made their home and the conditions were those like the destroyer, conditions which soon made all Soul-life impossible. They followed the Little House step by step in the vain hope of saving them, until they themselves were drawn down into the terrible forms known as the first Saurians. In these forms did they find the bondage of Egypt—the awful bondage to Matter in its most terrible forms, and the terrible rule of Pharoah—the unspeakably cruel rule of the fluidic mind.

J. TODD FERRIER.

THE IMMORTAL LOVE.

O Light of Life, Immortal and Invisible Love, whose rays make bright the life within the Souls of Thy Children, dispelling the darkness caused by their absence from Thee, and chasing away the shadows thrown upon their path in a world whose ways of life are not Thine ; vouchsafe unto Thy Servants that they may behold Thy Holy Presence within the Sanctuary, through the indwelling of Thy Holy Love ; for Thy Presence giveth light even like the Sun. Where Thou dwellest no night is known. Where thou art known in Thy Love, Thou fillest the Sanctuary with the Glory of Everlasting Day. Where Thy Vision is seen by the Soul, there is the "Life which is abundant." Where Thy Holy Love is truly known, there is joy unspeakable. We would bless Thy Holy Name.

Amen and Amen.

THE NEW INTERPRETATION.

LX.

THE ASCENT OF THE SOUL.

WHEN the Children of the Cross went away from Bethel and went down as far as the Gilgal with its false circle of fluids whose nature had all been so changed in the transformation from Spiritual Substances out of which Souls were generated, unto substances whose elements had the Divine Spirit withdrawn from them so that they were no longer responsive unto the Divine attraction, they became conscious of their own inward light becoming dimmer though they knew not why it should be so. They knew not the nature of the disaster which had overtaken the Planet Judah nor that which had befallen her children. They only knew that some evil had come over the beautiful System which once was the glory of the Heavens because of its beauty and its service; and that the awful darkness which had come over the entire Kingdom where the children were being prepared for the Vision of the Lord as the Sun of the Spiritual Heavens, was not only the outcome of that evil, but was the primary cause of the beautiful System ceasing to perform any longer its true ministry as a generator of children unto the Divine. They knew that the Planet-Soul had moved away from the Kingdom of the Divine (now spoken of as the Ecliptic), and that, as a result, it had somehow altogether failed to keep its planes in equilibrium, and that these latter had gradually become fixed, and the nature of their substances entirely changed. But never having beheld such conditions upon the Celestial or Spiritual Heavens, they understood not of what nature they were. And it was not until they became conscious that their own light was gradually growing less so that they found it more and more difficult each time they returned unto Bethel for spiritual nourishment to rise out of the Gilgal or fluidic circle, until at last they failed altogether to do so through their devotion to the Little House. For the evil minds who had drawn

the Little House away and taken up their abode in them, so prevented their loving ministry from effecting its purpose, that they spent their spiritual strength for naught, since it utterly failed to effect any change in the Souls of those who had once been so near the Inheritance of the Soul upon the Spiritual Heavens. And for return they only had as a testimony of their devotion, the waning light within their own Lamps. Truly their first descent from Bethel was even like the descent of that Divine Soul when He also went away from Mount Horeb where abode the Divine Presence and the Shekinah with the Divine Glory, to take up the terrible burden of the Sin-offering. For their Celestial light had also to be withdrawn as they went further away from Bethel where the Altar of Sacrifice upon The Bethlehem was, and where they received from the Spiritual Heavens nourishment for their being whilst they ministered upon The Bethlehem unto the children of Judah who had to be nourished there after the Planet moved away from the Divine Kingdom, or plane of the Ecliptic. For the Gilgal or circle of fluids had so changed the magnetic plane of the Planet that the latter was no longer able to sustain Souls by its magnetism, nor to rightly interpret any message which was sent unto the Children of the Cross from the Spiritual Heavens, with the result that the Children of the Cross were spiritually famished from lack of spiritual magnetism, and on account of the false meanings given by the magnetic plane to the messages which were sent down unto them from the Divine Love through the Spiritual Heavens.

When the Children of the Cross went away entirely from Bethel so that they found themselves unable any more to reach up unto The Bethlehem, they little dreamt what awaited them. They little realised what a change would come over them from the loss of spiritual magnetism and the deceptions practised upon them by the Gilgal or circle of fluids, and the evil minds who had taken up their abode at the Gilgal. They knew not fully what had

overtaken them until they found themselves amongst the Shechemites — those terrible fluidic forms whose presence in the magnetic plane so worked upon its magnetic poles, that at last these latter began to move away from the plane of the Ecliptic or Divine Kingdom to which they pointed, with the result that the entire Planet was without any magnetism, and went down into the state known in its history as read by physical Science as THE ICE AGE, when all the upper and lower Firmaments were turned into fixed and immoveable fields of ice, in which state they remained for untold ages, and until help was forthcoming by means of the magnetic plane of Luna—the Moon—whose magnetic plane was afterwards disastrously broken up by the Earth when she had again recovered her magnetic poles, until all of it was drawn down on to the Earth, and poor Luna's children with it.

J. TODD FERRIER.

THE WAY UNTO THE DIVINE VISION.

The way unto the Divine Vision within the Soul, is the way of the Estate known as Christ Jesus.

The Celestial Estate known as Christ Jesus, is that in which the Divine Love reigns within the heart and flows through all the being, and the Divine Wisdom burns within the Soul as a Sacred Fire.

The way unto the Celestial Estate of Christ Jesus is one of purity in every feeling, freedom from all concupiscence, perfect consecration to the Divine, and willingness to lay down even the life itself for the Redemption of the Souls of the Children of the Father, and the Regeneration of this world.

The Celestial Estate known as Christ Jesus, is the Estate known as Christhood, when the whole being is purified in all its aims, ambitions, desires, purposes, visions, and love, so that the life is one with the Divine Love and Divine Wisdom, and seeks only in all its service to accomplish the Divine Will.

THE REDEMPTION AND REGENERATION.

The way unto the Estate known as Christhood is the path of Redemption from all evil for the outward life through the Regeneration of the inward life, when the whole being is, as it were, lifted up out of this world, and purified in the Life Stream of the Divine Love. For without the Regeneration being accomplished within, the Redemption without will not be complete.

The way unto the Regeneration of the whole being is to seek unto the Divine continually ; to grow more and more conscious of that enfolding and upholding from the Divine Love which is the heritage of those who seek with all the heart ; to find in that seeking the very sum of blessedness in this world whose ways are not the ways of God ; to have the mind ever looking towards the Holy City of Zion—the Estate of Christhood, and to rest not day nor night in its desire to arrive there. For, unto those who so look for the morning, shall the night pass away ; for the day of the Estate shall not only break upon them, but it shall proceed unto its glorious fulness.

The way unto Redemption of life must ever be the path to the Christhood. For the Redemption of life is the true way by which to find that path. And the Redemption of life is part of the true path when that Redemption is real, so that the whole of life in the body and the mind is purified from every false and impure desire and feeling and affection, to know the victory which overcometh the ways of this world through seeking only for the ways of the Divine Love and wisdom.

THE NEW INTERPRETATION.

LXI.

THE ASCENT OF THE SOUL.

WHEN the Children of the Cross found themselves not any longer able to rise on to The Bethlehem that they might go up to Bethel to receive spiritual nourishment to enable them to keep their Lamps burning, and to minister unto the Little House as they had done on The Bethlehem; and that their own spiritual strength was gradually growing less as their Celestial light grew dimmer; then did they weep for very sorrow as only such Divine Souls could weep, and in their terrible anguish at the awful disaster that had overtaken them as they ministered amid the terrible conditions of the Gilgal, they cried unto the Divine Love to rescue them lest they should likewise perish amid the unspeakable and unnameable conditions which they found in the Gilgal wherever they went. Their prayer was unheard even in the Spiritual Heavens, so dense had the magnetic plane become, and so evil was it in its ways. For it inverted all the forms presented in the prayer, and turned them down towards the lower planes which were now inhabited by the Shechemites or fluidic forms, who had gone down from Shechem to the land of the Danites or the first Saurians, to make their abode with them.

Thus were the Children of the Cross lost unto the Divine Kingdom through the awful treachery of the evil minds, together with the dreadful conditions which these latter had set up in the Gilgal, and the perversion of all the beautiful magnetic Spiritual Substances of the magnetic plane through which no message could reach unto the Spiritual Heavens to inform them of the terrible disaster, nor anguish cry find the Divine Ear because it was perverted in its forms and turned towards the perverted planes whose life it now reflected. For the Children of the Cross were gradually more and more drawn down into the awful states which prevailed upon

the lower planes until they likewise became like the Shechemites by taking unto themselves minds born of Matter, and so were at last inveigled by the Shechemites and taken by them down to the land of Dan where they found all the evil minds lying in wait for them to unite them to the Danites or first Saurians, and thus to accomplish their destruction as the Sons of God who had dared to interfere with the changed purposes of the Mind of the Planet, and seek to rescue her children from becoming involved in her disaster by aiding them to perform their spiritual evolution upon The Bethlehem or lower Spiritual Heavens.

The Ascent of Man as interpreted by physical Science is one long tragedy. It was truly the ascent of form from lower and less conscious animals to the present human personality; *but it was no ascent of the Soul* as has been generally understood since Science announced its new philosophy of man's beginning. It was no Ascent in any sense, but the Soul striving to find the true Human Kingdom upon the outer planes so that it might be able at last to reach up again unto its long lost Inheritance. And but for the Divine Love who found a way by which to reach unto the Soul, there never would have been any Ascent of Man as known to Science. For the Soul would have utterly perished in the fearful captivity into which it was betrayed, when it was taken down by the evil minds into the Saurian forms.

J. TODD FERRIER.

THE NEW INTERPRETATION.

LXII.

THE ASCENT OF THE SOUL.

WHEN the Children of the Cross found their prayers unanswered from the Lord whom they loved, and that no succour was vouchsafed unto them though they besought it with anguish of Soul, and that all their requests were only reflected back to them from the magnetic plane, but that all its forms expressing their desire unto the Divine Love were all inverted and changed in their meaning, then did the full meaning of their mistake in leaving Bethel for so long begin to make itself manifest unto them. They beheld then the real nature of the magnetic plane, that it inverted all the thought-forms thrown upon it, and threw them back upon the lower and outer planes. They beheld how the Gilgal received these thought-forms and changed all their beautiful significance to meanings which were foreign to them. They saw what the Shechemites had written upon the Gilgal and how they made it into a vast circle of strange images. They went down into the land of the Shechemites to see the strange thing which they had beheld written upon the Gilgal and found that they were unable to return because of the strange images which were written all over the circle. For they were spiritually so impoverished, so long was it since they had been to Bethel, and thus too weak to resist the influences thrown over them from the circle of false images which the evil minds of the Shechemites had written there. And it was then that the real purposes of these evil minds made themselves manifest. It was then that the members of the Little House were again brought into service to reveal themselves to the Children of the Cross that they might entice them into assuming the like forms and dwell with them. It was then that the second betrayal by the children of this world of the Children of the Cross took place, only to be many times repeated in the sad history of the Ascent of the Soul. It was then that the Children

of the Cross made their second great mistake; for then they took unto themselves minds generated from the perverted Spiritual Substances, and soon found themselves, not only in bondage amid the ever deepening darkness but, in the grip of those evil minds who had left the Celestial Heavens to seek for a home where the phenomena were permanent, and who arrived on the magnetic plane of this Planet when the generation of the Second Race was being completed, and so influenced the Mind or magnetic plane of the Planet to believe that the generation and evolution of her children would be more easily accomplished if she moved away from the line of the Divine Kingdom, that the poles of the magnetic plane were turned from pointing to the Divine Kingdom or Ecliptic, and all her planes so disturbed in their equilibrium that they began to refuse to respond to the Divine attraction, and ultimately became fixed.

J. TODD FERRIER.

THE INEFFABLE ONE.

O most Holy One, whose dwelling is in Light Ineffable unto which no man can approach; whose Countenance is terrible in its Radiance, even like the Sun when in his fulness he breaketh his glory upon an unclouded sky; whose Glory maketh glorious the Heavens, filling every part of them, and breaking upon the Souls of all Thy Children whose dwelling is with Thee;—may Thy Light break upon the Souls of Thy Servants in such fulness as shall turn into glorious day the night of their long sojourning amid the awful darkness within the Gates of the City that once was holy, but whose lamp went out and left all her Palaces and Terraces in darkness and her children without light for their feet or a lamp for their path, so that they all went away from the way whose leading was unto the light of Thy Holy Wisdom and the knowledge and realisation of Thy Holy Love. We would adore and bless Thee and have our service unto Thee evermore!

ANSWERS TO CORRESPONDENTS.

F.A.W.—"The Girdle he wears is black within, but where Phoibos strikes it is silver." ("The Secret of Satan."—CLOTHED WITH THE SUN.)

The term Satan has now a meaning which in the Ancient Mysteries was foreign to it. The term has become personified and related to the one who was said to have opposed the Divine. But in the Ancient Mysteries that meaning was unknown; for the term had nothing in it to suggest evil such as has come to be associated with it.

The girdle of Satan which was said to be dark within, was the girdle by which the life is girt when the Mind of the Soul (whether of Planet or of the individual) is turned outward and downward and so away from the Divine from whom all true light must break upon the Soul. For when the Mind is turned away from the Divine so that it cannot receive from the Divine, then is it even as a girdle which maketh captive the Soul, so that it cannot be illumined from the Lord who is its light (Phoibos) until He strikes the Mind with the breath of His mouth or the power of His Light, when the dark side which is inward is turned into silver or spiritual knowledge, so that it is able to reflect the Divine Glory.

To read the Riddle of Maya.

The expression "the riddle of Maya" is purely occult. It was used by the early occultists to express the mystery of evil which they believed was to be found in the material existence in the various kingdoms of the world. And in trying to understand that evil, they were led to the conclusion, that the apparent world was an Illusion of the Mind, and that the *real world* lay beyond what was evident to the senses of the body.

"To read the riddle of Maya" is, therefore, to behold what the apparent world is which so appeals to the senses; to understand its nature and for what purpose it has had existence to the vision of the Mind; to know the *real world* from which it sprang; to understand what is the nature of the evil which the *illusionary world* has brought into the life of the Soul; to not only behold that evil, but to also behold how it is to be overcome by the Soul: and, likewise, to behold how the illusionary world is to be transformed into the real home of the Souls who belonged unto its kingdoms when there was no Illusion, but when all its planes were beautiful Spiritual Substances.



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THE NEW SONG.

O Sing unto the Lord the New Song, sing unto Him O ye people ! Sing of His Goodness and His Love made manifest in the Christhood.

O Sing unto the Lord the New Song, the Song which the Angels sang ! For in Bethlehem the Christ is born whose name is called Jesus.

O Sing unto the Lord the New Song, the Song which the Shepherds will hear ! That in the City of David there is opened up the Fountain for all wounds.

O sing unto the Lord the New Song, the Song which the Shepherds once heard ! That from the City of David He should arise who would find healing for all people.

O Sing unto the Lord the New Song, the Song which the Angels sang ! When they spoke of the birth in The Bethlehem of Him who would Redeem.

For they sang of that Estate known as Jesus, wherein the Soul finds Peace ; and of that higher Estate known as Christhood, when the Soul beholds the Divine.

They sang of the Estate known as Jesus, when the life is purified ; and of the beautiful Christhood, whose Glory reveals the Divine.

THE CHRIST-FESTIVAL.

WITH the approach of the Church's great festival when it is supposed to celebrate the Advent of the Christ who came, it is said, from the Father to redeem this fallen world and all its children from every form of evil and its terrible effects upon the Soul, we are constrained to look out upon that part of the world which the Church in various divisions has occupied more or less now for almost the whole of the era known as the Christian, to look for the signs of that Redemption which the Church believes the Christ accomplished. For surely after well nigh eighteen centuries of rule in the Western World we should not look in vain for the manifestations and interpretations of the Redeemed Life. We should expect to find that the influence of the presence of the Church which professes in varied ways to be the interpreter of that Redemption and the manifestor unto the Soul of the Redeemed Life should have been such as to entirely change the old pagan world with its debauchery and inhumanity into a world whose one Vision was the Divine Love as made manifest in the Christhood, and whose life would have been the interpretation of that Love in its wonderful Purity, Compassion and Pity. We should expect the Church itself to be the beautiful manifestation of that Redeemed Life, the exposition of the Christhood, and so the true interpreter through its own Purity and Goodness and Divine Vision of the meaning of the Redemption which the Christ was said to come into the world to accomplish.

THE THINGS THAT MAY BE SEEN !

The things which present themselves to our vision as we look out upon the world to seek for the true signs of His appearing in the form of a Redeemed state of Society and a Church whose altars are the very manifestation and interpretation of the Redeemed Life, whose worshippers are all men and women who have entered into the experience of the Redeemed Life through the realisation of the Divine Love expressed in a state of Christhood

(which is the meaning of the term Christian), are not such as we would or could associate with a Redeemed Life such as the Christ called all Souls unto, and which He beautifully illustrated in His Teachings, and interpreted in His own Human life. For a Redeemed Life is surely one of Purity in every part of the being. It surely must stand for purity in body, so that all the desires of the body are brought into subjection so that no material and animal or fleshly desires are permitted to reign in it, but are so purified that the spiritual nature can have a pure vehicle through which to manifest itself and in which it will find no real hindrance to its growth towards the full realisation of the Divine Life. It surely must stand for Purity of mind, so that every desire, aim and purpose of the mind will be pure in nature and such as would be consonant with the Estate of Christhood unto which the Master called the Soul when it is said of Him "Follow Me"; when the entire life and thought of the mind is after the Estate of Christhood, so that no longer is it in bondage to the sense-life in any form. It surely stands for such purity within the whole being as will make it fit to be the recipient from the Heavens of the Divine Love of those Visions whose light is such that where they are present the Divine Presence is known and beheld; the Divine Love is realised with such a fulness that there is no room within the Soul for any other image which speaks of a life born from the senses and therefore full of all manner of evil, but pulses with the very Life of the Divine Love Himself; and the Divine Life is not only realised within the Soul but made manifest in the life lived.

THE FLESH-POTS OF EGYPT.

These are the things we would expect to find where the Christhood was understood, and His Redemption realised. But, on the whole, they are not the things which present themselves to our vision. When we look for the Redeemed Life in that world where the influence of the Church has been paramount, we find mainly the sense-life sought after. Instead of true purity in the

body, we find that the multitudes nourish their bodies on foods whose nature is impure. We find that they pursue a life which is animal in its desires and habits, nourishing their bodies which are to be the vehicles of their spiritual life, upon the flesh of the animals of the field and wood which have been artificially reared for their purpose. We find the great cattle traffic of the present time with its ghastly abattoirs (verily dens of imposed animal suffering and agony) where they vicariously slay, and where the dealers in flesh expose with a fearfully callous and shameless indifference, the dead forms of the animals, has actually grown with leaps and bounds as the outcome of the manner of their people's life and the way that they nourish the body. We find that most even of those who worship within the Churches are ardent supporters of this most shameful path of conduct, that those who trade in it are often leaders where the pure life of the Christhood is supposed to be interpreted, that even those who are supposed to be the interpreters of that life, and who should indeed be true priests for God unto His Children, are themselves not only the practisers of the terrible degradation of nourishing the body upon the flesh of animals, but are ardent believers in its necessity, and even that it was so ordained by the All-Pure and All-Loving One, as the way of physical nourishment for His children.

THE DRINK CURSE.

And side by side with this awful state we find that other terrible evil which has been even named the greatest curse that ever befell man ; which is the cause of unto'd misery, evil and suffering ; which is said to fill the houses of insanity and lay its leprous hand upon even those who are of the fairest of the Heavenly Father's Children : which fashions the whole system of protection to life and property by the civil authorities ; which perpetuates in its manifold forms the horrible prison-house ; which robs the body of its equilibrium and health, the mind of such pure purposes and noble endeavours as it may possess, the very Soul itself of all desire unto the

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Divine ; which fills the body with the very elements of hell-fire of a physical order, the mind with impure images, and drives away from the Soul the beautiful aspirations which belong to it ; which not only lays low the ablest in the land, but rears itself near the Church and even within her gates, and builds up many of her altars and then dedicates them to Him whose life was spotless and whose holy ministry would have driven back from His path all who create the awful curse in their Distilleries, Breweries, and Winevats, and all who hold and derive gain from the fearful venues of their trade. For the drink curse to-day is as great as it ever was ; its dens are more alluring than they ever were, notwithstanding all the professed influence of the Churches for so many centuries. It is the fitting companion of that other awful curse we have spoken of, inhuman and degrading, to whose evil influences over the mind and Soul even the worshippers at the Churches' altars are blind, oblivious to the fact that it ministers to every kind of animal passion, and is the darkener of the windows of the Soul.

VIVISECTION.

And side by side with these, though apparently far removed from them, is that most diabolical practice of inflicting suffering upon thousands and tens of thousands of the members of the animal kingdom, in the name of a true Science. For it is part of the whole institution of evil with which the Western World which professes to have known the Christhood in its sublime meanings, is afflicted. It is born of the animalism which is rampant in their life, the child of fear and cowardice on the part of those who tolerate it in their midst, the offspring of terrible ignorance on the part of most of those who support it as the true way of Science ; the tragic outcome for those who suffer in the Laboratories, of the mind of the Planet-Soul losing its Divine equilibrium and becoming an afflicter of its own children instead of a true helper ; the terrible result of the whole of the children of this world going away into the animal kingdom and fashioning

conditions for themselves which led to the fearful strife in that kingdom which we may behold to-day between animal and animal, and between the animal and human kingdoms. *For Vivisection is not what it seemeth when viewed from without.* It is only another form of the conflict upon a plane professedly human and beneficent. It is the conflict carried out upon the human plane under the guise of a false name and in the manner in which it was carried out upon the animal kingdom many long ages ago by those who sought the dominion over all flesh, and who always made the weak and the defenceless suffer untold pain and anguish. It is the very expression of that awful evil which befell this world when it moved away from the Divine Kingdom—the Ecliptic; for wherein there had been beautiful love, hate arose in its place. The torture of the animals in the name of a true Science and for the welfare of the human race, is the natural outcome of that evil.

If those who support the terrible custom only knew the inner meaning of it, the inner reason of it, the inner awful state to which it points, the inner unspeakable horrors which it generates, the inner spiritual and Soul darkness which it signifies on the part of those who pursue it, who delight in its methods and seem lost to all tenderness, pity and compassion (or surely they could not practice it), then it would soon be discredited as a true path of Science, as a true humane method of healing, as a legitimate way in which to arrive at the knowledge for which vivisectors profess to seek. But because nearly all the people of the Western World are themselves in the darkness, they behold not these things as evils, but rather as means of good.

THE BELT OF BLOOD!

Oh, the unspeakable shame of it all that such things should be beheld when we look out upon the World where the Churches have almost ruled through the era known as that of the Christhood! That that World which was supposed to be conquered for the Christhood

by the Churches should have its hands red with the very life-stream of the animal kingdom! That it should be a World environed by a Belt of Blood!—a Belt of Blood whose density is so great within the Planet's magnetic plane that the Light of Heaven cannot be broken upon it, except where the Soul is able to rise up out of its influences on to the heights where it may receive from the Spiritual Heavens!—a Belt of Blood fashioned out of the views of life which that World takes, and the habits and tastes of a New Civilisation professedly Christian, or seeking the Christhood Estate, to which the ancient orgies are not to be compared!—a Belt of Blood whose red stream speaks of untold suffering as the dumb creatures are laid low in Abattoirs and Laboratories for food and medicine, and to pass in their millions full of agony born of fear and pain into the Astral Kingdom to fill it with unspeakable woe!—a Belt of Blood which makes the very Heavens weep with grief that such things are done where once everything was pure and beautiful and harmonious, and that they are done in the name of Him who lived His beautiful Christhood to heal all the world of every evil through following its path!

These are amongst the evil things we behold where the Churches are supposed to have ruled and influenced the lives of men and women. And these are the things which are very specially associated with the event supposed to celebrate the coming into this world of that Christhood whose coming was to make pure every path, to make clean every way of life, to find such an entrance into the hearts of the people that they would become Sanctuaries of the Divine Presence, sealed with the Divine Name for such a Service of the Cross as would make manifest the Redeemed Life and a true Redemptive Service.

J. TODD FERRIER.

THOSE WHO KNEW HIM NOT.

*My heart was hot within me when they said,
Where is thy God?*

*For answer unto them I said that He was in His
Sanctuary, and that Praise was unto Him.*

*For they made light of His testimony as those who
knew Him not in His Tenderness.*

*They spake unto each other concerning Him as
one whose Compassion was like their own, failing
towards the weakest and most defenceless.*

*They turned His Pity into the mock thing which
they knew by that name, when they made it fall only
upon the few.*

*They knew not the greatness of His Love towards
all His Children in all His worlds, but spake of it
as less than the love which a true mother gives unto
her child.*

*For they made of His love naught but a righteous-
ness which knew no true tenderness and healing, and
which asked to have satisfaction meted out unto it.*

*Thus did they do despite unto His Holy Name,
and bring down the Most High to be even as a man.*

*They heaped upon His love the reproach with
which those reproach them whom they oppress; for
they made Him to be the Oppressor of all the Children
who had fallen by the way,*

*When they made Him appear as their Judge
meting out judgment because of their weakness and
poverty of Soul,*

*And knew not that He was their Redeemer when
Rahab was their enemy, and when the bondage of the
Pharaohs was theirs in the land of the darkness.*

THE CELEBRATION.

THE Advent of the Christ was and is believed to have been for the purpose of Redemption. It was and is believed to have been the manifestation unto men and women of a life of absolute and beautiful Purity. It was and is believed that even the Heavens came down to rejoice in it, and to announce unto men and women that He who was born into the world was to save them from their sins. His saving of them from their sins was to make manifest the Divine Glory in the Highest, and amongst men the Peace of Goodwill.

With these thoughts dominating them, the Churches will loudly celebrate that wonderful event when a Christhood was given to the world which all Souls were to follow, and a Saviour in whom men and women would find deliverance from the thralldom of sin. For it is the great Feast of the Church in which Soul-exultation should be truly manifest. It is the Feast of the Church in which true joy and gladness should be found that the way of a true Redemption was opened up through the Advent of a Redeemer. It is the Feast when the Soul should specially behold the Vision and meaning of the Christhood, and renew its holy vows of consecration to seek unto the full stature of that Estate. It is the Feast when the whole Western World which will celebrate it because of its belief in the event, should not only behold the Vision of the Christhood made manifest by Him whose Advent they will celebrate, learn the true meaning of the Redemption which He brought to Earth, but likewise hear the Divine Voice calling them to seek unto that Estate of which the Christhood spoke, and in it find perfect healing from all sin. It is the Feast of the Christhood—a Feast for those who are truly seeking unto its sublime realisations, when the Divine Love becomes a reality within the Heart, the Divine Presence within the Sanctuary of the Soul a continual joy, and the beautiful and unspeakable Purity of the Divine Father, the yearning desire of the whole being. For the Church in its

various divisions professes to earnestly desire that Holy Estate when all that is evil shall cease to have any part in life.

Yet how shall we describe this Holy Festival of the Churches? How shall we name the manner of the Celebration? How shall we truly picture what is done even upon the threshold of the Soul? Where shall we find language to portray the picture? Where may we find the strength to endure the Vision? How shall we be able to drown the terrible cries of suffering and horror which will break upon our ears as the preparation for the Celebration of the Blessed Event proceeds? How shall we change the awful vision which dawns upon us as we look out to behold how the Celebration is made? How shall we account for the most distressing and Soul-harrowing discords which will break upon our ears from the various Churches when by bell and tongue they ring out supposed praises for the beautiful gift from the Divine Kingdom, whilst in the Astral Kingdom we behold visions of the most terrible suffering and agony, and hear cries of unspeakable anguish from the hundreds of thousands of animals whom the worshippers have made to lay down their lives on the altars of their inhuman habits and gross tastes in order to enable them to accomplish the Celebration? Behold and see what terrible things happen where the Christhood Life is professed to be sought after! Where the beautiful Love of the Divine should reign—Love which makes itself manifest in boundless Compassion and Pity—there shall arise the visions of the most loveless and even cruel conduct towards the animal kingdom. Where the Purity of the Christhood should prevail impressing the Soul of the Children with its goodness and beauty so that their garments are garments of true Righteousness, and their deeds the outflowing of Goodness, Compassion, and Pity, there shall take place such impure eating and drinking and rejoicing as the heathen nations might be supposed only to take pleasure in. Where the pure beautiful image of the Christhood should be seen lit up

with the Divine Glory which it implies, there shall arise the awful image of a humanity blinded and degraded in its life, even to the animal kingdom, till darkness has so smitten the very Soul that it has grown too blind and dull to understand the true meaning of the Feast of the Christhood which it celebrates.

J. TODD FERRIER.

THE BENEDICTUS.

(A Song of Israel.)

Ever Blessed be the Lord God of Israel, for He hath visited and redeemed His people.

He hath raised up a power unto Salvation for us within the House of David,

As He promised unto us through His Holy Messengers who have ministered unto us since this fallen world began ;

That we should be saved from our enemies, and from the power of all that hate us ;

To perform unto us the ministry of our Father, and to interpret His Holy Covenant ;

That, being delivered from the hand of our enemies, we might continually serve before Him, redeemed from fear, in Holiness and Righteousness and Love ;

That we should be again the Children of the Highest, and go before Him to make ready His way ;

To give unto His people the knowledge of Salvation through the healing of their sins.

Through the tender Love of God the Dayspring hath again visited us from on high, to give unto us Light in our darkness and take away the shadows of spiritual death, through guiding us into the way of Peace.

THE DARKNESS WITHIN THE CHURCHES.

THE Advent of the Christ to the planes of this world which the world will rejoice in commemorating and the Churches in celebrating, should surely have become, after more than eighteen centuries, a Festival understood by the Churches and truly revered by the world. And surely if understood by the Churches in its beautiful message of healing for the Soul and hope for the world, there must be made manifest by them what that message was, and how the healing was to be accomplished. There must have been, long ago, many sure evidences of the true understanding of the beautiful message, and profound realisations of its healing. And to understand what that message was, the healing which it brought, and the way in which that healing was to be realised, would mean that the Churches understood the meaning of all the supposed events by which it was said to have been ushered in. The message of the Angels to the Shepherds, the Song of the Heavenly Hosts, the Arising of His Star in the East, the Visit of the Magi, the Flight into Egypt, the Massacre of the Innocents and the grief of Rachel, and the Return from Egypt, would all have been understood by them. But that they have never known their true meaning, the history of the Churches testifies.

What meaneth this terrible spiritual darkness which lies upon the Churches? How came it to be there, if these Holy Mysteries were known to those who founded the Churches? What has happened to these Holy Mysteries when the professed repositories of them are ignorant concerning their meaning, and either take them to have been actual historic events upon the material plane, or plane of the brain-mind, or to believe that they were fabricated stories incorporated to give to the Advent on the historical plane, a Divine setting? Where has the Spiritual Vision which was said to be so common and so keen in the early days of the Church, gone to? Where has the wisdom of the scholars of the Churches

lost its light? Where are all the Seers and Prophets of the Churches who profess to understand the message with all its attendant phenomena?

The darkness which lieth upon the Churches is the darkness born from what the Churches are in their life and fellowship—a Life which adumbrates the world, and a Fellowship full of the world's ways.

J. TODD FERRIER.

PRAISE FROM THE HEART.

O sing unto the Lord the New Song, sing unto Him ye people ; sing unto Him with the heart, making melody with the lips.

O sing unto the Lord the New Song, sing the Song of the Soul unto Him ; that Praise may be within His Sanctuary and true Sacrifice upon His Altars.

O sing unto the Lord the New Song, sing unto Him in Truth ; that His Fire may burn upon the Sacrifice, making it holy unto Him.

O sing unto the Lord the New Song, sing of His Lovingkindness ; that He should have visited and redeemed us to be a Holy People unto Himself, and that we should serve before Him.

O sing unto the Lord the New Song, the Song of His Redemption ; for He hath accomplished it for us through the Holy Way of His Christ.

O sing unto the Lord the New Song, the Song which the Heavens are telling ; the Song which the Angels are singing for the Soul to hear, even the great tidings of His Love.

THE BIRTH-STORIES.

THE Birth-stories have been preserved for the Soul, though the Churches have not understood their meaning and so have failed to give unto those whom they have taught, the sacred burden of their significance. They have been preserved for the Soul; but in such a setting as has almost buried them and stamped them as impossible stories, mere myths born out of a too great enthusiasm and reverence for the man Jesus. Those who placed them in their present setting knew not their inner meaning or most probably they would have destroyed them entirely; but they knew that they had some significant relationship to the idea of the Christhood, and so they made them to relate to the personal Jesus. They took what was entirely spiritual and Divine in their meanings, and gave to them only a physical interpretation. They brought down the very Heavens of the Divine into the atmosphere of this world, and made the Divine Vision to be observable to the physical eye. They turned the sounds of the Celestial songs towards the outward senses, so that they might be presented as songs heard by the ears of Shepherds of sheep. They changed the beautiful Celestial meaning of the Star which was the sign of the Christhood upon the Celestial Heavens, and which could be beheld only by those who had once been on those Heavens, into mere stellar phenomena observed by ancient Astrologists. They related the Visit of the Magi to the mere personal life of the Master, and so took away from the Soul the hidden meaning for itself. They almost obliterated the meaning from the Celestial Song by breaking it up into sections, and then making them all to gather around the human life. They turned what was one of the most sacred of these stories because of its great and sorrowful burden, into an astounding deliverance of Jesus from the fate of the other Children of Bethlehem, when they made The Flight into Egypt to be only the journey of Joseph and Mary with Jesus into the country known by that name.

They related a matter of Soul history in the narrative of The Slaughter of the Innocents, to the fear and cruelty of Herod.

Thus were all the beautiful stories lost for the Soul—stories full of sacred meaning for it, burdened with its own past history when as yet it knew no evil ; burdened with the sad history which overtook this world and those who had been sent into its Vineyard from the Divine to train its vines ; burdened with the awful fate which befell them in their beautiful ministry ; burdened with the message of hope which the Christhood Star brought them and the Angelic Vision and Song ; burdened with that other profound mystery of the Divine Love known as the Sin-offering which the Christhood made.

J. TODD FERRIER.

THE MAGNIFICAT.

(A Song of the Soul.)

My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour.

For He hath regarded my low Estate ; and He who is mighty hath done great things through the Holiness of His name.

For His Love is unto His Children, even throughout all generations.

He hath made manifest His strength when by His Right Hand He hath scattered the proud who imagined vain things in their hearts.

He hath put down the mighty ones from their high places where they oppressed those who were of lowly estate.

He hath satisfied the hungry with His goodness, and through His richness in Love none need go empty away.

He hath holpen His Servants Israel through their remembrance of His Love.

THE NEW INTERPRETATION.

LXIII.

THE BIRTH AT BETHLEHEM.

THE Christhood of Jesus was born in the state known upon the Spiritual Heavens as The Bethlehem. There it was that the Human Christhood arose. It was there that He began His Ascent from a state of Human Christhood upon the lower Spiritual Heavens to the Divine Kingdom where He became a Beloved Son of the Father.

The town of Bethlehem was unknown until the Jews took the sacred term and applied it to one of the villages of Judæa. And when their occult priests wrote of the Bethlehem as a town or city of Judæa, they destroyed the inner significance of the word for the Soul. The plains of Bethlehem where the faithful Shepherds kept watch over their flocks, were the spiritual planes of this Planet prior to its fall into a state known as Matter, which were adjacent to the state known as The Bethlehem. The flocks upon these planes were the Children of this Planet (the little ones of the Heavenly Father). The Shepherds upon the planes were the Celestial Christs who were tending the spiritual flocks.

The Angelic Company who heralded unto the Christ-Shepherds at dead of night when the whole planes were in darkness through the fall of the Planet into the state of Matter, and the entire City was asleep, was the Heavenly Hosts from the Spiritual Heavens announcing unto the Shepherds the glad tidings that He who had risen from The Bethlehem on to the Celestial Kingdom had likewise risen on to the Divine Kingdom where He had been acclaimed "Son of the Highest," "The Beloved of the Father," and by this Ascension had taken unto Himself the Nature of the Divine; and that He would again descend and be as one of them upon the planes of The Bethlehem, to aid them in the difficult and dangerous task of helping the children of this Planet in their evolution through the planes of The Bethlehem to the House of Bethel—the House of Human Christhood.

J. TODD FERRIER.

THE NEW INTERPRETATION.

LXIV.

THE CHILDREN OF BETHLEHEM.

AMONGST the incidents associated with the birth of the Christ there stands out in bold relief from the rest what is known as "the Slaughter of the Innocents." It is found in only one of the Records, though the incident (if it happened) must have been well known, so fearfully cruel was it in its nature, and tragic in its results. It must have filled the whole of Judæa with horror, and led to such conditions of strife with the Herodian party as could not have been hidden from the knowledge of the historian who was anxious to give a faithful picture of the events surrounding so wonderful a coming into this world as that of the Christ is reported to have been. Yet three of the four Evangelists who present the history simply pass by what must have been an unspeakable tragedy.

It is quite true that the Children of Bethlehem were slain. They were most cruelly put to death by the servants of Herod. They were put to death because Herod feared them, lest there should arise a King amongst them who would destroy his power and rule. They were all destroyed in the hope that no new-born King might be able to overthrow the rule of Herod, and to effect the salvation of His people Israel. But the incident related to Celestial history and to this Planet's Fall. It spoke not of Herod the Roman representative in Judæa, but of the evil which had befallen this world.

The Children of The Bethlehem were the Children of the Cross, the Shepherds who tended their flocks at night upon the planes of this world after the terrible disaster had overtaken the Planet so that her outer planes where her children were, were involved in gross darkness so that her children had to be lifted up on to the lower Spiritual circle of the Heavens known as The Bethlehem. They were those from whom arose the new King whose coming was to deliver the fallen Planet (Judah) out of all

her troubles. They were those whom Herod had most to fear—the Astral Kingdom with its false conditions. The emissaries from Herod who entered Bethlehem and put them to spiritual death, were those evil minds who had already destroyed the children of Judah (the Planet), who rose up on to The Bethlehem by means of the House of Benjamin or the Little House, whom they had betrayed during the absence of the Children of the Cross when they went up to Mount Gerizim to enquire from the Divine what they should do in their ministry; and who persuaded the Children of the Cross to take them along with them to the Gilgal—*or circle of fluids*; and then down to the land of the Shechemites—*the fluidic minds*; and then to remain with them there as their helpers and teachers; and then unto the “far country” where the Danites had their dwelling—*the outer materialised planes where the terrible forms of the first Saurians were ready to receive them and complete the extinction of their Celestial Light, and destroy all their beautiful spiritual realisations.*

It was then that there was wailing and lamentation in Rama when the bereaved Rachel would not be comforted because her Children of the Cross were not to be found. For to be in Rama was to be in a state of Divine grief; and for Rachel to mourn without comfort, was, for the Heavens to be so stricken with sorrow that they could not be comforted. For to be in Rama was for all the Christs of the Divine Kingdom to be overwhelmed because of the fearful betrayal by which they were drawn down into that land where the Divine Love never flows, that awful land whither they went down when they were betrayed to make their home in Shechem where the emissaries of Herod slew them as Celestial Christs when they inveighled them into the Saurian forms. It was there that the fearful wailing was known. It was there that the Children of the Cross made their unheard lamentations. It was there that the Divine Love which had been so great within them broke forth into such anguish as rent the magnetic plane of the Planet and

caused her to pause in her course as she approached unto the Vernal equinox, so that she nearly lost all her magnetic power to accomplish the crossing of the line of the Ecliptic or the Divine Kingdom, and brought upon herself other unspeakable disasters.

The Slaughter of the Innocents may now have a real meaning for all who are seeking for the Spiritual history of this Planet.

J. TODD FERRIER.

SING UNTO THE LORD.

O Sing unto the Lord all the Earth, sing unto Him all His people ; for He hath visited and redeemed us, and shall make the Earth to rejoice.

O Sing unto the Lord the New Song, the song of His Loving-Kindness ; for He hath regarded our prayer, even the desires of His servants Israel.

O Sing unto the Lord all the lands of the Earth, and all His people in them ; for He hath made manifest His great Love, and the unfailingness of His Compassion and Pity towards all His Children, and unto all creatures.

O Sing unto the Lord a New Song, a song of Praise and Service ; for He hath made the Light to shine and taken away the night.

O Sing unto the Lord a New Song, a song of Love and Truth ; for He hath put away the reproach from us that we were not His own.

O Sing unto the Lord the New Song, the song of His servants Israel which they sang unto Him in the days of old within their Holy Temple.

THE NEW INTERPRETATION.

LXV.

THE VISIT OF THE MAGI.

THE Visit of the Magi recorded in one of the Gospel Records to the New born King in the Bethlehem which the Writers of these Records applied to the advent of the Christ into the world, has not only perplexed the minds of earnest seekers after the true significance of the incident because of the difficulties found by them in explaining the phenomenon of the Star which suddenly appeared unto them to inform them of the birth of the new King, and led them to the place where He was born ; but it has perplexed the minds of the best scholars in all ages of the Churches, and forced many of them to reject its message altogether because of the impossibility of the phenomenon of the Star.

The incident as narrated in the first Record is a beautiful story concerning events which took place when the Christ rose up on to the Kingdom of the Divine. When He attained unto that Estate of being in which He was acclaimed A SON OF THE MOST HIGH and THE BELOVED OF THE FATHER, and likewise A "HIGH PRIEST AFTER THE ORDER OF MELCHEZEDEK," the whole of the Eastern Heavens were opened unto Him—the Heavens of the Divine Father spoken of as "the Kingdom of the Father," whence flowed unto Him all the Magi or Wisdom from the Eastern Heavens or Light from the Divine Kingdom, Wisdom which was like precious oil within the Seven Sacred Lamps or Fires which burned before the throne of the Eternal Love. When He rose on to the Divine Kingdom to be evermore the Beloved of the Father, the Heavenly Wisdom implied by the Magi was as the smell of frankincense, myrrh and most precious ointment ; for it was like one pouring out all that was most precious into a sacred vessel for service unto the Divine Love. His arising was seen in the Eastern Heavens by the Magi, The Threefold Divine

Love. The Star beheld was Himself in His new Ascension in the Celestial Heavens. It was the Magi, The Threefold Divine Love, who brought unto Him the precious raiment and laid riches before Him. It was the Threefold Divine Love in Him which made His Star to appear. For the Star was the sign of Celestial Christhood.

The visit of the Magi to Herod was and is a travesty of the truth, even as is Herod's edict and slaughter of the Innocents. That the Magi had a message for this world when the Christ so ascended unto the Divine Kingdom is true. That they endeavoured to deliver that message unto those who were looking for the arising of the new Star, is likewise true. That they were able to convey unto them what had taken place is also true. And that Herod tried to intercept their message is likewise true. For the Magi were the Threefold Divine Love known upon the Divine Kingdom as Melchizedek whom Abram is said to have met and unto whom he gave tithes of all that he possessed, addressing those Children of the Cross who were watching for the appearing of the new Star in the Eastern Heavens, informing them that He who had been born in Bethlehem and was known unto them as Ioseph Maria, had reached unto the Divine Kingdom and had been proclaimed The Beloved of the Father, and that He would descend again unto them as Jesus who would deliver Judah from the power of the oppressor, and make of Jerusalem an habitation for the Divine Love to dwell in.

The beautiful message of the Divine Love unto the Children of the Cross who were then looking out for the arising upon the Orient of the Heavens of the new Star to herald the Ascension of one whom they all loved, who had been known unto them for unspoken ages when He ministered unto them upon the Spiritual and Celestial Heavens, and whose arising unto the Divine Kingdom had been undertaken for the purpose of a larger and fuller ministry unto all the Children of the Father, but especially unto the House of Joseph, so as to enable these latter to give unto the House of Benjamin, Ephraim and Judah a fuller interpretation of the Divine

Love, was intercepted by Herod. For Herod was and is the Astral plane of the Planet whom the message filled with great fear, and who purposed not only to destroy the Little House of Benjamin and the great proud House of Ephraim (or the House of Celestial Minds), but also to destroy all the Souls upon The Bethlehem—which awful tragedy it only too well accomplished.

And so the wonderful story containing such Celestial History must again speak.

J. TODD FERRIER.

THE SOUL EXULTING.

O Sing unto the Lord the New Song, the song of His Salvation; for He hath made unto us through His Love, an Highway unto Zion.

O Sing unto the Lord the New Song, the song of His tender healing; for He hath made whole our life, and healed all our wounds.

O Sing unto the Lord the New Song, the song of the mountains of Gilcad; for there His balm was poured into our wounds for the healing of our Souls.

O Sing unto the Lord the New Song, the song of the Slain Lamb; for His Love was wounded through His Cross when He carried it for us.

O Sing unto the Lord the New Song, the song of the Redeemed; for they are they who have washed their robes in the Life-stream of the Lamb.

O Sing unto the Lord the New Song, the song of the Saints of God; for they are those who passed through the Great Tribulation in their ministry of love.

O Sing unto the Lord the New Song, the song of the Heavenly Hosts; for Christ may be born again to-day in the Souls on The Bethlehem.

THE NEW INTERPRETATION.

LXVI.

THE ANGELIC SONG.

THE Song which the Angelic Hosts are said to have sung in the hearing of the Shepherds of Bethlehem, was one full of beautiful tenderness, full of an unspeakable love towards all the Children of the Father, and full of promise unto this poor distraught Earth as a System. It was a Song of Divine Gladness because of the Ascension of the Soul of Maria Ioseph on to the Kingdom of the Divine in order that He might be in that state which would enable Him to descend without the danger of ultimate loss into the planes of Jerusalem which had become so materialised that they had not only refused to respond unto the Divine attraction, but had so changed their entire nature that they acted in opposition to the Divine Will and became a menace unto the Kingdom of the Divine upon this planetary System. For they had not only almost destroyed all the children who had been generated upon them ; but they had likewise then drawn down all the Christs of the Divine Kingdom into the fearfully corrupt states upon the Planet's magnetic plane, in their loving ministry unto the Flocks of Jerusalem who were then dwelling upon the magnetic plane, whither they had gone to seek for a new home when the Planet paused in its approach to the Divine Kingdom or Ecliptic as the result of the fearful life lived by the first Saurians.

The Christs of the Divine Kingdom who had been the Interpreters of the Divine upon The Bethlehem unto all the flocks of the Planet had been indeed likewise drawn down into the fearful first Saurians in their search for the children of this world and had languished for many long ages in the dreadful captivity into which they had been betrayed by the evil minds. Indeed so terrible was their anguish that they so acted upon the magnetic plane of the Planet that it was rent when the Planet paused in its orbit, and the Children of the Cross or Christs were able

to pass through it to the lower Spiritual Heavens. And it was when they reached those circles that they heard the wonderful Song sung by the Angelic Hosts upon the planes of the Spiritual Heavens:—

GLORY BE UNTO THE LORD IN THE HIGHEST, WHO HATH MADE MANIFEST HIS LOVING KINDNESS UNTO HIS CHILDREN !

FOR HE HATH DELIVERED THEM BY THE POWER OF HIS GREAT LOVE WHICH WAS IN THEM.

HE HATH DIVIDED THE WATERS ¹ SO THAT THEY ARE ABLE TO PASS THROUGH FROM THE THRALDOM OF THE PHARAOHS, TO FIND A NEW HOME AMID THE PLANES OF SINAI, ² WHERE THE LORD SHALL DESCEND THAT THEY MAY AGAIN BEHOLD HIS VISION AND HIS GLORY.

AND UNTO THE STRICKEN EARTH HATH HE HAD REGARD :

FOR HE SHALL YET DELIVER HIS ONCE BEAUTIFUL CITY JERUSALEM FROM THE POWER OF THE OPPRESSOR, AND SHALL CHANGE HER WILDERNESS INTO GREEN PASTURES AND HER DESERT INTO A GARDEN OF BEAUTY WHERE FLOW STREAMS FULL OF LIFE.

HE SHALL GIVE UNTO ALL HIS CHILDREN WITHIN HER, THE PEACE OF A NEW LIFE, AND THE GLADNESS OF A TRUE SERVICE, WHEN HE HATH SENT UNTO THEM HIS SERVANT JESUS TO REDEEM THEM OUT OF ALL THEIR INFIRMITIES, AND TO HEAL ALL THEIR WOUNDS WHICH THEY HAVE RECEIVED IN THE HOUSE OF BONDAGE.

J. TODD FERRIER.

¹ The Fluidic Circle.

² The Planes which though now desert were in close proximity to Mount Sinai—the Mount of the Sacred Law—and which enabled the Celestial Souls or Children of the Cross, to draw near once more unto The Testimony or inward Knowledge of the Lord.

THE NEW INTERPRETATION.

LXVII.

THE FLIGHT INTO EGYPT.

THE Flight into Egypt which was said to arise out of the purpose of Herod to destroy all the Children of Bethlehem, and which was accomplished under the guidance of the Angel of the Lord, and which took place in the night when all the inhabitants in Bethlehem were asleep and all unconscious of the terrible tragedy which was at their door, was the descent into the like conditions as the Children were in, of Him who had ascended upon the Divine Kingdom, who was acclaimed THE SON OF THE HIGHEST, THE BELOVED OF THE FATHER, AN HIGH PRIEST AFTER THE ORDER OF MELCHIZEDECK, THE PROPITIATOR or the Son of God who would redeem all the Father's Children from the power of the oppressor, and turn the wilderness of Jerusalem into a land flowing with the milk of the Holy Wisdom of the Divine, and the honey of the Divine Love.

He went away into the land of Egypt where His Star could not shine because of the fearful conditions which were found there. He went away into Egypt when He rode on an Ass, the emblem of the mind turned away from its true Estate ; for it was through the mind of the Soul that He made His journey thither as the Maria Ioseph, to be henceforth as one of the Children of the Father who had gone down into that land where the oppressor (or brain-mind) was, and where the intensest spiritual darkness reigned, and where the Soul found nothing but a life of anguish.

The Flight into Egypt had a threefold application to Him. It spoke of the going down of Ioseph who had nourished the Children of His Father's House when they were in the state of Egypt or Celestial darkness before they rose on to the Celestial Kingdom to behold the Divine Vision there ; it spoke of the going away into the limitations which of necessity surrounded His mani-

festation of the Christhood through the human life of Him who was named in the Gospel history Jesus ; but it spoke more fully of that going away whose history is still fresh and painful unto the mind, when He divested Himself of His beautiful Christhood, of those wonderful attributes which constituted Him Ioseph Maria, of those attributes unto the possession of which He called the Children of the Father, that He might make of His very Soul such an Offering for Sin unto the Astral Kingdom as would absorb and so blot out from the fluidic plane all the false images which had been fashioned there through the mind of the Planet going wrong and taking the Planet away from the Divine Kingdom or Ecliptic.

The Flight into Egypt was undertaken to save the Child Jesus from being slain by the emissaries of Herod. It was taken in order to defeat his purpose. For Jesus meant the Human Estate unto which the Children of the Cross had to descend in their ministry to the children of this world. Their Celestial Estate had had to be left behind them when they descended to The Bethlehem, but only to be resumed again when their lowly ministry was done. Their Celestial Nature had to be withdrawn when they left The Bethlehem and went down to the Gilgal. And their true Human Estate was endangered when they were drawn away out of love for the children of this world, to go down unto Shechem and dwell there. For there they assumed minds like the Shechemites—minds of the fluidic substance which had come to encircle or belt the magnetic plane, substance whose nature had become corrupt. And there would they have remained had not the evil minds which they had assumed drawn them down into “the far country,” where the first Saurians dwelt to make their dwelling with them. And when they went there, they even lost their true Human Estate until they were set free through the Planet pausing in its orbit as it approached the Divine Kingdom or Ecliptic, and were able to once more rise up out of the rent magnetic plane or to the lower Spiritual Heavens

where they were nourished back to spiritual health. They were restored unto the true Human Estate known as Jesus. And had they not been such children of love and absolute trust in the goodness and purity of motive of all the children of this world, they would never have gone down again from that Estate in their ministry unto them, to fashion the present Animal Kingdom, to shut themselves up in a bondage whose hardships are known only to such as have known the beautiful spiritual liberty, purity, and joy of the Estate of the Soul upon the Spiritual Heavens. They would never have yielded up the Human Estate known as Jesus, to take up one whose very nature is opposed to that Estate, and whose whole life is so far removed from it that the Estate is almost made impossible, because of the animal desires and feelings which ever seek to overwhelm the Soul and destroy even its pure and beautiful longings after the spiritual realisations born from the Estate of Jesus.

J. TODD FERRIER.

LOVE WITHOUT MEASURE.

O Infinite Love, whose measure no man knoweth, and which, alas! even Thy Children forget and vainly think that Thy Love must be like their own, and manifest itself towards Thy Children even as they make manifest what they imagine to be true and heavenly love; how unspeakable must be Thine Infinite Patience with them in the dark and straying paths along which they have sought their life before Thee! What grief Thy Children must give unto Thee as they wound and grieve one another in their thoughtlessness and through lack of knowing Thy beautiful Love! Thou bearest with us now as in the days of old, the same yesterday, to-day, and for ever! O that we understood Thy beautiful loving purpose towards all Thy Children, and how they are all embraced in Thy Love, and that our Hearts were able to love like Thee! May Thy Love flow into us that our entire being may feel its cleansing power, that we may henceforth be truer in our Childhood to Thee.

Amen and Amen.

THE NEW INTERPRETATION.

LXVIII.

THE RETURN FROM EGYPT.

THE Return from Egypt like the Flight into Egypt, was under the guidance of the Angel of the Lord. For the Angel of the Lord again appeared unto Ioseph informing Him that he who sought to destroy Jesus had been broken in his power, and that now the children might return unto The Bethlehem even though Archelaus still reigned. And Ioseph returned from Egypt with Mary and Jesus and made their home at Nazareth.

The Return from Egypt was the return of the Christ-Soul as Jesus (or a state of Redemption from Egypt or the House of Bondage to every kind of material desire because Herod had been broken in his power (the Astral Kingdom with its false and graven images) so that the Children of the Father might now return unto The Bethlehem even though Archelaus, or the world-powers, reigned. But Jesus made His home at Nazareth.

The return from Egypt unto Nazareth was one full of great burden, pain and anguish. For Nazareth out of which no good thing was supposed to come, was none other than the broken life of the Regeneration. It was a life despised and rejected of men. It was a life in which the Christ-soul anguished most of all as He recovered in order the various lives He had lived upon the Astral and physical planes. It was a life which was full of the most fearful dread lest it should prove unto the Soul the utter loss of the Divine Presence and Love. It was a life in which the Soul was awake (for it was on its way out of Egypt) even whilst some of the most fearful of the Astral images were being blotted out. It was therefore a life of the strangest nature, one in which evil was evident along with the most wonderful aspirations towards the realisation of the Divine Love in all its beautiful purity, tenderness, fulness, and redemptive service. It was a life in which He agonised from ts

early days until the last. But though He awoke unto the realisation of the Divine Love within the Sanctuary and the consciousness of His Presence there, yet was the memory of the past so great upon Him that His whole being anguished from time to time as the memories broke afresh upon Him. It was such a life as no man could understand, even had they beheld it with the knowledge of what it meant. It was so much a life such as Nazareth represents, that it was ever poor in all its earthly powers, like one born without any inheritance such as this world values.

The Return from Egypt was even more painful and terrible in some respects than the Flight into Egypt. For all the burdens of the various lives which the Soul had lived upon the physical and Astral planes had to be borne. And to bear them in memory whilst the Soul was seeking once more unto the Christhood Estate, meant constant weakness, sorrow and anguish.

“ Out of Egypt hath the Lord called His Son.”

J. TODD FERRIER.

OUR SURE REFUGE.

O Most Holy and Ever Blessed Father, whose Love alone can heal us in the day of our sore wounding ; whose Love alone can sustain us amid the burdens which the judgment of this world imposes upon us ; whose Love alone can nourish us when no love or help of man is vouchsafed unto us ; whose love alone can enable us to endure the bitter scorn heaped upon us by the world, and by those also who profess to know Thee in Thy great Love,—we cast ourselves upon Thee and find refuge and strength, comfort and healing and Thy peace.

Amen and Amen.

THE MOUNTAINS OF THE LORD.

The Word of the Lord is established upon the great Mountains ; its foundations are laid in everlasting remembrance of His Children, whom He hath loved since the days of old when they were yet unfallen, and when in Shiloh they beheld Him in His Glory and His Love.

The Word of the Lord is established upon the Mountains of Israel unto which the Tribes of Israel seek, where is found the Law and the Testimony of the Lord which He giveth unto them to keep, that His Love may abide with them and His Wisdom illumine them.

The Word of the Lord is established upon the Mountains of Judah which are round about Jerusalem unto which the Tribes of Judah shall seek in the day of their return from their bondage in Egypt whither the hosts of the Assyrians carried them in one day when they went out from the shelter of Israel.

The Word of the Lord is established upon the Mountains which lie adjacent to Jerusalem, Olivet, Bethel, and Bethany, whither the Tribes of both Israel and Judah go up in the day when they would sacrifice unto the Lord, and offer unto Him the service of life.

The Word of the Lord is established upon the Mountains upon which Jerusalem was built (Moriah and Zion), unto which the Children of Judah should have sought in the day when the enemy approached the Gates to lay all her beautiful Palaces and Terraces waste and destroy with the sword of hate all her inhabitants ; for had they sought Sanctuary there where the enemy could not reach them, then would the oppressor not have carried them away.

THE NEW INTERPRETATION.

LXIX.

THE ANNUNCIATION.

THE Annunciation by the Angel of the Lord to Mary, which few now believe who have sought within the Churches in vain for its beautiful meaning to be given unto them, is one which was related not only to Him who lived the beautiful Christhood, but which also spoke of the past history of all those Souls who had once been on the Celestial Kingdom as the Sons of God, and who served before Him as His Christs. It spoke of their past history when as Souls they had reached unto that Estate upon the Celestial Kingdom which enabled them to so divest themselves as to be able to descend through the Spiritual Heavens to become the Interpreters of the Divine Love unto the Children of the Father; for unto no Soul who had not attained unto the Estate of the Celestial Heavens, could the Angel of the Lord appear. But more especially did it speak to these Souls of a period in their history when, through the great love which they had for the Children of this Earth, they made the great mistake of descending into material limitations and the evil conditions which arose out of the awful forms into which they were betrayed during their loving ministry; for it spoke of how they were again lifted out of their low Estate through the Divine Love which was in them through having restored unto them the Estate known as Jesus—that Estate which saves the Soul from its Sin, and prepares it to become as the Christ.

The Annunciation unto Mary by the Angel of the Lord was, therefore, the arising from the awful bondage within the first Saurians of the Children of the Cross, “His Servants Israel whom He had redeemed from the power of the oppressor,” on to the lower Spiritual Heavens where they were able to recover their lost Estate.

J. TODD FERRIER.

THE NEW INTERPRETATION.

LXX.

THE APPEARING UNTO IOSEPH.

THE Angel of the Lord likewise appeared unto Ioseph who was espoused unto Mary informing Him that Mary, or the Soul, would bring forth a Son whose name would be called Jesus who would save His people from their sins, unto whom even the Gentiles (or those who had lost their first Estate when they went out from the Divine) would look for succour, and who would restore the House of David.

Ioseph was no mere man any more than Mary was a mere woman. He was the Officiator upon the Divine Kingdom in the service before the Lord known as that of the Office of the Cross. He was the Ioseph who ministered unto His Brethren. He was the Ioseph whom they knew not in Egypt during the great spiritual famine, and whom He nourished. He was the Ioseph whom the children of Judah sold, whose many-coloured garments (Human, Spiritual, and Celestial Christhood Estates) they took from Him ere burying Him in the pit of the Abyss or Astral Kingdom where He made His sad and terrible Sin-offering.

Ioseph was to take unto Himself the Soul who would bring forth the Estate of Jesus upon the outer Kingdom of this world that, through beholding it, those who had once known its meaning upon the lower Spiritual Heavens, might have the desire generated within them to once more seek unto that Estate so as to be able to press forward unto the upward calling of the Divine Love, where the realisation of that Love, through realising the Estate of His Servant Jesus, would lead them into the blessed experience expressed in the Estate of Spiritual Christhood.

J. TODD FERRIER.

